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Stifford and its Neighbourhood.

Past and Present.

(S. H. H. H.)
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STIFFORD
AND ITS NEIGHBOURHOOD,

Past and Present.

BY WM. PALIN, M.A.,

OXF. AND CAMB.,

RECTOR OF STIFFORD.

“That nothing be lost.”

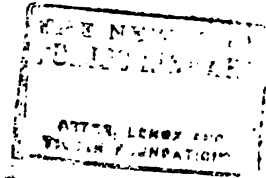
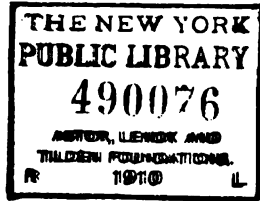


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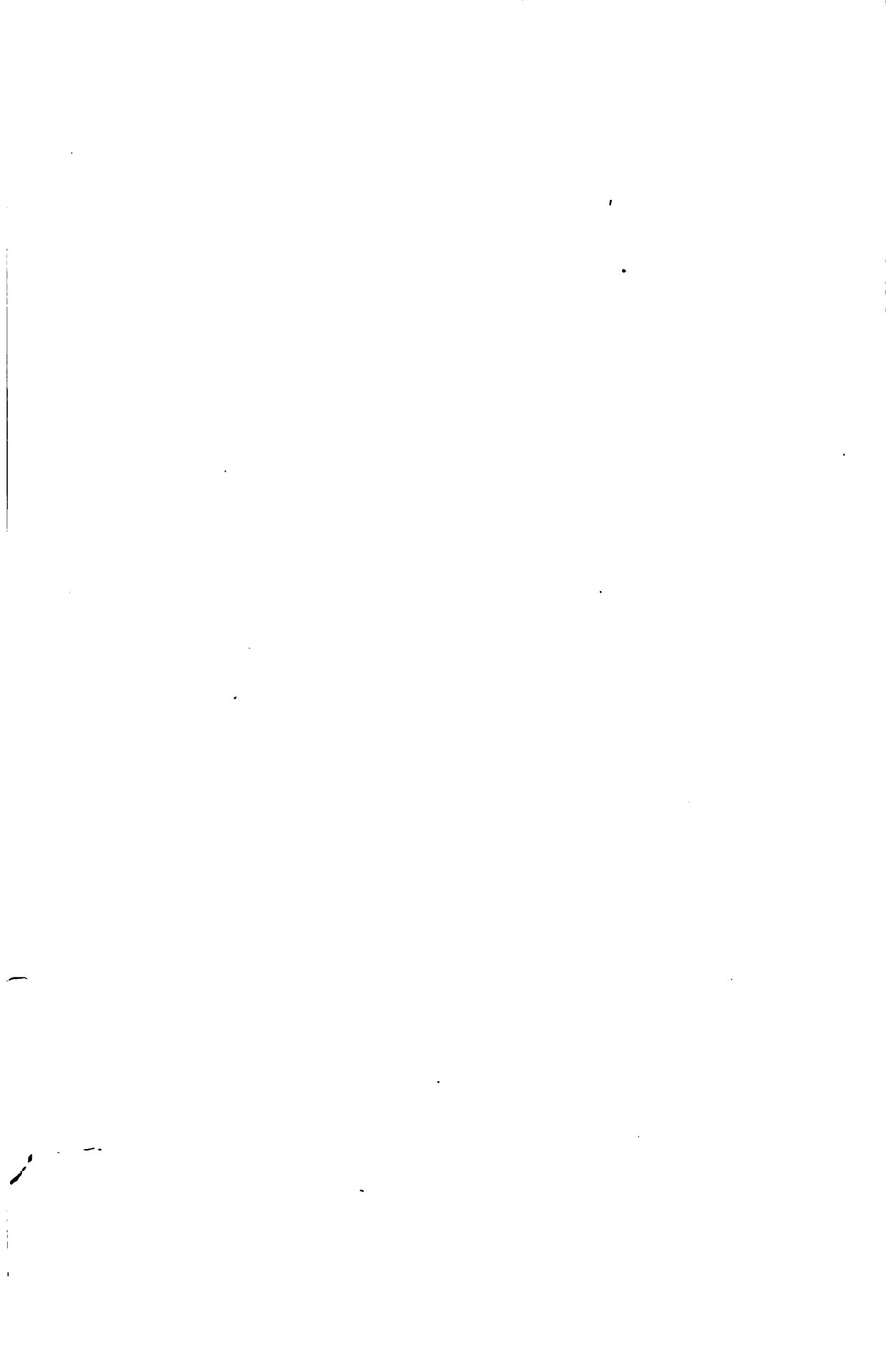
TO
RICHARD BAKER WINGFIELD-BAKER, ESQUIRE, M.P., D.L.

AS PATRON
AND LORD OF THE MANOR OF STIFFORD,
SQUIRE OF THE DISTRICT,
AND
BENEFACTOR TO
MANY OF THE PARISHES HERE DESCRIBED,

This Volume is Dedicated

(BY PERMISSION)

AS A SLIGHT MEMORIAL OF OVER THIRTY YEARS' FRIENDSHIP.



Preface.

"BURN 'em ! What good ?" said two official persons connected with Little Thurrock some years ago (neither there now), as they leaned over the well-stored parish chest. And they did "burn 'em."

This is possible elsewhere, and suggested the present volume, the Author wishing to be beforehand in looking over parish chests, as he has been kindly permitted to do, for which he thanks the Incumbents and Churchwardens.

The book represents in the merest outline only the Author's conception of what such a book should and in better hands would be. In his case, to say nothing of his insufficiency for so difficult a task, parish and other duties left him insufficient time. For what it is, he must throw himself on the reader's indulgence.

To exhaust sources of information in twenty parishes (a number, he found out when it was too late, altogether overweighting him) would be the work of half a life. As indicated in his Prospectus, he has not attempted it, though he has done much more than then contemplated. He has given more than his whole leisure of two years. There it must end. If it suggest the publication of other and better books of the kind elsewhere, this must be accepted as some extenuation of the short-comings of his own.

Besides short-comings, there may be errors. He has had recourse to the best authorities within his reach. But these often differ, and he could not always command the time to verify them, except so far as his own local knowledge after nearly forty years' residence, and parish documents might enable him to do so.

The annotated lists of incumbents, however imperfect, will be found very far less so than any hitherto published. They are mainly from Newcourt's *Repertorium*, Bacon's *Liber Regis*, and largely from parish registers, and personal acquaintance.

The miscellaneous annotated extracts from registers and other parish muniments are altogether unique.

In these and other matters of fact he has endeavoured to be a safe guide. But it was over untrodden ground, so he may have sometimes misled. Where none before him had left a track, he has been in danger of being misled sometimes himself.

Some things he has written more for the next generation than this. The list of prices, *e. g.*, will be read with real interest (if in parish chests or elsewhere the book should live so long) in 1971.

So far as it is a book of opinions (and he confesses to have aimed at something more than a mere Guide Book, though it is that too), they will be taken for what they are worth. The author is himself of no party, or rather of all parties, sympathizing heartily with whatsoever things are true and honest, and of good report in all. They are, therefore, at least, honest, and expressed with a full desire to do full justice to those who differ. He is but too well aware that such independent thought will lose to him the sympathy of mere partisans, whose zeal is always much more effectual help than the mere approval by lovers of truth. But he has counted the cost of this, and is content to abide by the result, whatever it be.

And he desires the measure he metes to be measured to him again. With a view to this he desires his opinions to be judged as a whole, instead of drawing inferences, possibly erroneous, from an isolated passage. He is in the greater danger from this cause, as his opinions are not limited to the more formal statement of them in the "General View," but are scattered up and down (too unmethodically, perhaps, for some) through the whole book, which may be characterized altogether as a book of annotated facts, simply as suggested by the incident of the moment, without stopping to think whether such an unstudied and desultory style of writing was usual or not. As before said, they will, at all events, be found no party opinions, unless the Constitution in Church and State in which they centre,—a Constitution the result of so much struggle and suffering, and under which our country has grown into the world's envy,—is to be set up, in order to be knocked down as a party.

Thus, to mention one instance only, in reference to that awful, but on neither side unprovoked, explosion of passion known as the Rebellion, the Author has endeavoured to weigh both sides fairly in the balance; not with the view of conciliating both, as now represented by churchmen and non-conformists, but because he honestly believes there were, at the bottom, truth and justice, religion and piety in both at the beginning of the quarrel. In describing its growth from small if not frivolous quarrels under Elizabeth

into the investment and siege (but too successful) of the church as by law established, and then by an easy step to civil war, under the first Charles, the Author would cease to be impartial, if he failed to point out that the Established Church was at least as much a part of the Constitution as the House of Commons was, or is, and that the attempt, therefore, to raise non-conformity on her ruins by unscrupulous violence, in the name of the Constitution, was doing violence to the Constitution, as even then settled, as well as to truth and order and charity. He has expressed, because feeling, sincerely and warmly, a sympathy with the religious though not with the political portion of the Puritans (the same divided feeling, on the same grounds, as he entertains towards their successors, the nonconformists of our own time), whatever their mistakes. But, to be impartial, he is bound to give equal expression to the fact, because it is a fact, that there were good men and true among churchmen also, who, whatever their mistakes, fairly claim the same sympathy, in consideration of the common difficulties of the time,—as dragged into a war of self-defence, entitled, some may think, to *more* sympathy.

The Author, so far as space permitted, has given prominence to this part of the history of the neighbourhood, because he believes union to be desirable on both sides, and that it can only be attained by, among other things, a generous and manly confession of mistakes on one side, as well as the other, at that awful moment of transition from Romish error. Amidst the storm of passion raised by that event, when on the one side liberty of thought was supposed to mean licence, and it was attempted fiercely on the other to retain by Royal Declarations and penal Statutes an unbending and unrelenting uniformity which the spiritual arm had lost the power to enforce by excommunication no longer feared, men staggered as drunken men and were at their wit's end. The sayings and doings of both must be bygones, except as beacons to warn us against like dangers. He gladly hails every concession that can be legitimately and safely made, showing that churchmen at least have read history, and desire to be at one with them. But upon the same principle, and with a view to the same impartiality, he has not hesitated to put in a claim for the concession on their side of all that they fail to prove scripturally vital, actually forbidden by God's word written. So far as union can be obtained by such means, honourably and honestly on both sides, he has a firm conviction that it would be found alike advantageous and precious to both.

Political dissenters will, of course, throw dust in the air and refuse to listen to all this. If these should turn out to be the majority, and offer no terms which the Church can conscientiously accept (for, however they may

doubt the fact, she has a conscience as well as themselves); and if the threatened disestablishment is to be carried out to its bitter end; and if the Church, as a tender moderator (for that happily is, as the last three centuries of our history have shown plainly enough, the only practicable position for an Established Church without persecution), is to be lowered from her vantage-ground of establishment conceded for the common peace and edification; one consequence will be this, orthodox dissenters will also be lowered from nonconformists in ritual and discipline only, into creedless and mutually hostile bodies wandering and jostling through space without a centre, into mutually intolerant sects, having, without a creed of their own, no visible cohesion with Bible truth.

Finally (we confess little pity), political dissenters will themselves be lowered. They will be hoist with their own petard. Restless and quarrelsome and impracticable, they must go on fighting, but the best part of their occupation will be gone. Fighting a grand old Church of eighteen centuries (our Established or State Church nearly as long) with the countenance of such religious nonconformists as they can delude into viewing her as a common enemy, is one thing. But that grand old Church gone, as an establishment, they will have to vent their ill-temper against mere mushroom sects of yesterday. Such men as Mr. Miall and Mr. Hadfield will never get carried into Parliament by the great tidal wave of concentrated sectarian hostility as now. They will assuredly be left out in the cold.

To avert this retrogressive and suicidal catastrophe, as religious nonconformists confess it would be to themselves as well as to the Church and to the best interests of society, the author would earnestly suggest to both sides an honest and intelligent study of both sides of the Rebellion, and it might be found to result in some such spirit as he humbly conceives to characterize his book. He is but too conscious of its imperfections and shortcomings, but it will not have been written in vain if it set his readers thinking; agreeably, if possible; at all events, thinking. There is no longer any reason why churchmen and religious nonconformists should "fall out by the way." Let the time past be sufficient to have lived to State Church isolation and ministerial exclusiveness in church work, on the one hand; or misconceptions acknowledged by themselves on the other. With genial and generous religious influences at work on both sides, there cannot but be the will, and time, God's time, will show the way.

Not that the Author is to be understood as implying the Church disestablished would be wanting in capacity or vitality or stability. On the contrary, apart from the State, the partnership dissolved, she would be freed from a colleague fond of indulging in ancient and exploded suspicions of

rivalry no longer applicable to the case, and obstructing legitimate work by statutory and privy-council difficulties and contradictions and triflings, alike injurious to both. She would be mistress of her own discipline, engrafting on it much that has been proved to be sound and to edification, and reasonably adapted to the spirit of the age, in the discipline of other religious bodies; and, last not least, with a view to this, and to enlarged usefulness, the laity would occupy fully, and at once, that legitimate position of influence and control in her counsels, the loss of which is her standing difficulty and present weakness. Still, as before said, the Author deprecates a dissolution of the partnership as a heavy blow and discouragement to the highest interests of the nation. To mention only one probable result, half of the country villages or more would relapse into heathenism and become a terror to their neighbours. Religious nonconformists *cannot* desire this, *cannot* fail in the name of our common Christianity to resist it with all their heart and soul.* At the same time, if the union is to go on, the Church must be relieved in turn of her disabilities, as other religious bodies have been.

The writer gives this syllabus of his opinions scattered up and down the work, in order to prevent misconception of his meaning in isolated passages.

It has been well said, "Every one of us has a history and a drama connected with us if it were but known and told." Our neighbourhood is mixed up with the drama or history of the early Reformation quarrel and Rebellion in common only with most other neighbourhoods. But it applies specially to our neighbourhood in reference to certain other events in which it has

* Mr. Ritchie, himself probably a dissenter, anyhow no mean authority upon such a point, bears remarkable testimony to a yearning for reconciliation on the part of the "higher class of dissenters." He says, "There is a natural yearning in all minds after national union in religious as well as political matters. The higher class of dissenters display this feeling in an extraordinary degree. Their chapels are built like churches—they cling to the steeple which the stern old Puritans considered an abomination—the meeting-house has ceased to exist. Day by day dissent gets rid of all its characteristics—its ministers assume a clerical appearance—they adopt the Prayer Book as their model. They now listen to read sermons and read prayers. Of late years their leaders have grown rich and respectable, and anxiously disclaim all connection with the loud and exciting form of worship that has attractions for the ignorant. You may safely assume that the teaching of modern dissent is indirectly in favour of the establishment. Dissenters tell us they have modified their customs in order to retain their hold upon the young of the wealthy classes. But they cannot be retained by means like these. It has almost become a proverb that in the third generation they will pass through the chapel to the church. Half the great mercantile houses of London and the Empire were founded by dissenters, whose sons, as they have grown rich and cultivated, feel more and more the awkward isolation of dissent. *Increasingly this feeling is spreading among dissenters, and the Church, if it were wise,—its history is a career of blunder upon blunder—would have laid its plans to recover such. All the levers of society have been at its disposal.*"—*Religious Life in London*, p. 81.

been mixed up, from its locality. With regard to these events also he has found the soil rich enough, amounting to an over-production, compelling him to throw much aside. This archæological and general part of the work, collected as it is from a hundred sources, is a sort of parqueting or mosaic. If, as far as his own share of it goes, a piece be found defective or misplaced here and there, it will not, it is hoped, be found materially to mar the general design and effect.

Some apology is due for delay, but the truth is, the labour, like the expense, has very largely exceeded the estimate. The additional time he could ill spare, and he might say the same of the increased outlay. But he will regret neither if it has enabled him to be in any greater measure useful in his generation. Every subscriber can lighten the pecuniary loss by inducing friends to take up the few remaining surplus copies.

His warmest thanks are due to those friends who have given its chief value to the book by their ready contributions. Among these he must specially name—

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Nor can he refrain thanking the few friends who considerably presented or contributed towards certain of them in which they were more directly interested.

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CONTENTS.

	PAGE
DEDICATION	iii
PREFACE	v-x
LIST OF SUBSCRIBERS	xi-xiii
PART I.—STIFFORD AND ITS NEIGHBOURHOOD, GENERAL VIEW :—	
RELIGIOUS HISTORY	1
MILITARY REMINISCENCES	9
ROADS	9
CHURCHES	9
EDUCATION	12
CLIMATE	12
SCENERY	12
SOCIAL CONDITION	16
STATISTICS OF POPULATION, PAUPERISM, AND CRIME	21
SECULAR HISTORICAL ASSOCIATIONS	26
TRADE AND COMMERCE	27
MARKETS	28
MANORS AND DIVISIONS OF MANORS	29
FEUDAL NOTES OF STIFFORD AND THE THURBOCKS	30
THE THURBOCKS	32
EXPLANATION OF TERMS	39
ANTIQUITIES	40
SEA-WALLS	41
HOMES	43
NAMES	45
COMMISSION OF SEWERS	46
PRICES	47
PART II.—PARISHES :—	
STIFFORD	49
GRAYS THURROCK	76

PART II.—PARISHES (*continued*).

	PAGE
CHADWELL, S. MARY	89
WEST TILBURY	95
EAST TILBURY	110
MUCKING	113
STANFORD-LE-HOPE	117
CORRINGHAM	124
FOBBING	130
HORNDON-ON-HILL	134
LAINDON HILL	143
BULPHAN	146
ORSETT	151
AVELEY	166

PART III.—APPENDIX :—

RECTORS OF STIFFORD, AND PATRONS, FROM A.D. 1300 TO A.D. 1871, WITH BIOGRAPHICAL NOTICES	175
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ERRATA.

P. 2, *for* Norman *read* Plantagenet.

P. 51, line 4 from bottom, *for* 1770 *read* 1740.

Pp. 56, 57, *for* Lathom *read* Lathvm.

P. 68, bottom line, *for* still thinks *read* till the other day thought.

P. 80, *for* Appendix *read* "More about Stifford."

P. 112, Cancel repetition.

Illustrations.

STIFFORD :—

Ford Place and Bridge (Pilgrim Way).

Rectory.

Old Style of Cottage.

Church from N.E.

„ from S.E. and Lodge.

„ Interior, 1860.

„ „ 1871.

„ Screen and Font.

„ Lathum Brasses, etc.

„ Brass of earliest known Rector.

GRAYS :—

Church Interior.

„ Exterior.

CHADWELL S. MARY :—

Church.

Tilbury Fort (1521).

WEST TILBURY :—

Church.

Rectory.

EAST TILBURY :—

Church.

Rectory.

MUCKING :—

Church.

New Jenkins.

STANFORD-LE-HOPE :—

Church.

Adams Monument.

CORRINGHAM Church.

FOBBING Church.

HOENDON-ON-HILL Church.

LAINDON HILL Church.

BULPHAN :—

Church.

Rectory.

ORSETT :—

Church Exterior (1840).

„ „ (1871).

„ Interior (1871).

The Rectory.

The Hall.

AVELEY :—

Church.

Belhus.

General View

OF

Stifford and its Neighbourhood.

RELIGIOUS HISTORY.

A.D. 654.—Darkness is now upon the face of Stifford and its neighbourhood, darkness that may be felt. Mellitus sounded here the gospel trumpet, but the sound has died away, our forefathers here have relapsed. A large district, since broken into three parishes, is dedicated to Thor, one of the heathen deities, now worshipped as the god of thunder. It is proud to name itself after this supposed being, in connection with the great historical forest stretching, with only occasional breaks of cleared land, from Waltham Abbey and Epping to the river-side,—forest, made awful, beyond its stillness and solitude, by human sacrifices to them which are no gods, minding us how small the sacrifices demanded by ours, the one true God.

But a light is about once more to lighten these gentiles. A godly missionary, the saintly Chad, is even now on his way from Lindisfarne, and this darkness is to disappear. The word has gone forth, “Let there be light!”

“The thunderer’s altar once, and fane of Thor,
But now the shrine of Him whose voice is peace.”*

See *Thurrock (Thor-oke) and West Tilbury.*

A.D. 1193.—Some five centuries have passed away. The holy Bishop of Tilbury, the apostolic Chad, has come and gone,—gone to his rest, gone to his reward. East Anglia is once more Christian. And, in Essex, a British bishop has been the honoured instrument. It is a matter of honest pride that Essex, unlike Suffolk and Norfolk, of East Anglia, owes its Christianity to Chad, a member of the ancient British Church, “cast down but not destroyed” by Augustine and his Italian followers.†

* ‘*Leindon Hill*,’ a poem, by the Rev. W. E. Heygate, M.A.

† “Equal zeal was manifested by the National Church, and with equal success, in the kingdom of Essex. It had been sunk in unheeded heathenism since the failure of Mellitus. One of its princes, however, named Sigibert, had become a frequent guest at the Northumbrian Court, and he was there

So did Chad in 654.. He sowed good seed. But we are supposing ourselves in 1193. By this time corruptions of the faith once, and once for all, delivered to the saints, have gradually stolen in. An enemy has sown tares among the wheat. Rome has been tampering with Chad's simple preaching of the Cross. She built her church upon a rock indeed, but holds the citadel she built, not for Christ, but for herself. The salt had been good, but the salt has all this while been more and more losing its savour. She has been all these five centuries turning the gospel kingdom into a kingdom of this world. She has learned to speak evil of dignities, and her teaching has been that princes bear the sword in vain. And Norman tyranny has given her just the vantage ground she desired.

The old possessors of the soil have been slow to yield to Roman tyranny, but they have been galled even more by the tyranny of their new masters. Men, with Harold for their type, degraded into hewers of wood and drawers of water; forbidden even to walk in their own woods, and punished with death for killing a hare with their crossbow,—what were they to do under this choice of tyrants! Even Roman tyranny has become a necessity. It can assuage material suffering at least, by bringing a pressure to bear upon their masters. So Thomas Becket* has chosen for them Rome. A check some time hereafter upon Rome, a check there must be at once upon this Norman king, the second Henry.†

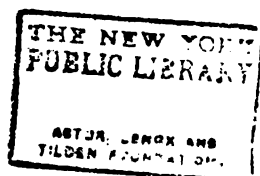
In the feud that followed, Norman barons voted against him, of course, and, no matter whether rightly or wrongly, regularly or irregularly, condemned him. At last Norman knights murdered him savagely, cowardly assassins as they were, about to prostrate himself before God's altar at Canterbury.

converted. At his desire Chad, a member of the National Church, repaired into Essex. He received eventually episcopal consecration from Finan, prelate of Northumbria; and it was chiefly by his exertions that the modern diocese of London [consisting mainly until 1845 of Essex] was reclaimed from gentile superstition." (Soames, *Ang. Sax. Ch.*, p. 58.)

"Chad appears to have been consecrated by Finan in 654." (Godwin, *de Præsul.* 172.)

* "The name of that Archbishop is Thomas Becket, nor can it be found otherwise in any authentic history, calendar, record, or book. If the vulgar did formerly, as it doth now, call his name A. Becket, the mistake is not to be followed by learned men." (Wharton's *Notes to Strype's Cranmer.*) Becket's nephew had lands at Stifford, and the name is Becket only in the deeds.

† "Had the nations of Europe been governed by wise and generous sovereigns, who sought to reign in the love and affections of their people, or had the people been in the secure enjoyment of their liberty and property, such a power as that of the Roman Popes could never have arisen. Still less would it have found abettors in the friends of religion and virtue, and those whose desire was to restore the cause of justice and equal laws. But when this new dominion arose, the world was out of joint; might was exalted against right; warlike lords established an iron rule by force of arms, and gave the subject people to be the prey of their military chiefs, whose castles were turned into prisons and houses of torture to all who refused to do their bidding or submit to their exactions. To those who were groaning under this heavy yoke the name of the good Father of Christendom came as the signal of deliverance, the watchword of liberty, the refuge in distress. It was the name of the only power on earth that was able to check the course of wrong and robbery, to provide a place of shelter for suffering innocence, to bow down the neck of pride. This was the secret of the power of the Popes, which never prevailed in England but when the rulers were tyrannical and licentious, and was successfully withstood and controlled when laws were well administered, and when there was prudence and steadfastness in the counsels of the State." (Churton, *Early Eng. Ch.* 295.)





Lithographed by Whiteman & Bass, London, from an Original Sketch by Miss E. E.

STIFFORD.

BRIDGE OVER THE OLD FORD AND FORD PLACE.

And he was the man of the people, the Moses that was to deliver them from this house of bondage.

So now the English spirit is up. All honour is being done to his memory, not as the champion (for the moment and for an ulterior purpose) of the Pope, but as the enemy of the Norman.

A hundred thousand pilgrims go yearly to prostrate themselves at his cathedral shrine; some, indeed, in discharge of vows made in sickness or battle with the Saracen for deliverance, as they fondly thought, by the saint's mediation, but more in honour of what he had done while yet alive for the oppressed Saxon.*

Our district was constantly traversed by these pilgrims, their tracks being still traceable to some extent, all converging in West Thurrock, whose ferry, the key to the Kentish shore, received the great mass of pilgrims from the whole eastern counties. These tracks will be shown on the road map, and described under the several parishes.

It is early spring;† the thrush and the blackbird are welcoming its return. The cuckoo, itself a homeless wanderer, a pilgrim, is joining in the refrain. See that long line of pilgrims descending our western Stifford hill from the oak-forest which has shaded them wellnigh the whole day's journey from the hatch,‡ while the foremost of them in rank and devotion have already crossed the ford,§ with their beads and staves and uplifted cross, and are mounting the southern slope, before those in the rear have all emerged from the forest glade fringing the northern bank, marching musingly and

* "It was a national as well as a religious feeling that drew multitudes to the shrine of Becket, the first Englishman who, since the Conquest, had been terrible to the foreign tyrants." (Macaulay.)

† We learn from Chaucer this was the time chosen for pilgrimages:—

"When that Aprille with his schowres swoote
The drought of Marche hath perced to the roote,
And bathed every veyne in swich licour,
Of whith vertue engendred is the flour;
When Zephirus eek with his swette breath
Enspirid hath in every holt and heeth
The tendre croppes, and the yonge sonne
Hath in the Ram his halfe cours i-ronne,
And smale fowles maken melodie,
That slepen all the night with open yhe,
So pricketh hem nature in her corages!—
Than longen folk to gon on pilgrimages,
And palmers for to seeken straunge strondes,
To ferne halwes, kouths in sondry londes;
And specially, from every schires ende
Of Engelond, to Canterbury they wende,
The holy blisful martir for to seeke,
That hem hath holpen whan that they were seeke."

‡ Pilgrim's Hatch, South Weald (South Wood). "The perquisites of this chaplain [Brentwood chapel just pulled down] arose from travellers upon the road, and such as came out of devotion to St. Thomas; whence a gate upon the way from Ongar in this parish (S. Weald) retains the name of Pilgrim's Hatch." (Morant.) "A toll was exacted from a man if he required a passage through the forest, on account of the disquiet it gave to the wild beasts." (*Peop. Hist. of Essex*, in an interesting paper on "the Essex forest," and the tyranny of the Norman game laws which inflicted mutilation for poaching, p. 48.)

§ Site of present bridge.

laboriously. Hark! they are chanting an *Ave Maria*, their enthusiasm deepening as each step brings them nearer and nearer to West Thurrock Church, and its ferry, which is to take them into the county, itself made sacred by the Saint's martyrdom for England and the English, as against the tyrant Norman.

Art has exhausted itself in providing for such as these. Go near and you find the poorest of them, by-and-by wending homeward, displaying each a brooch of lead inscribed "*Sancte Thoma,*" "*Caput Thomæ,*" or "*Thoma optimus medicorum.*"

Among the first, see one yonder in his travel-stained "*fustyan gepoun*" and hauberk fresh from the holy war, hasting to perform the pilgrimage he had vowed for a safe return, without waiting to change what he had worn through the campaign:—

"For he was late comen from his viage,
And wente for to doon his pilgrimage."

Beside the knight, to mark his humility while on this holy errand, see a single forester only of his retainers, clad in coat and hood of green,—see them, the only horsemen, heading the throng, and not too much raised above earth, 't may be, to give a passing thought to the viands which await them in the refectory beside the ferry-church.

A.D. 1558.—Some four hundred years have passed since the last halting-place taken in our little history. And now Stifford and its neighbourhood appear once more in the scene. But under what altered circumstances! In this interval mainly our churches have been built, but, as generation followed generation, widely differing priests and congregations have worshipped in them. The innate repugnance of the English mind to Popery, only kept down hitherto by the need they felt of having a set-off against the tyranny of the secular arm, developed itself more and more as constitutional government advanced, for the need of ecclesiastical interposition so far ceased. The sound of the reformation that was now going forth into all lands was echoed loudly and effectually by Wickliff; and among those who heard and heeded it were not merely the peasantry of Hadleigh and Raley, but such first-rank men as Chancer, and John of Gaunt, and Lord Cobham. The leaven went on leavening until Henry's passions were by God's providence overruled to the same end as Wickliffe's preaching, and the defender of the faith became its outcast and victim. This vantage gained, smoothed the way for his son, who carried on the work; and his early death, premature as it was, left an independent Church of England, emancipated from the doctrinal corruptions and governmental aggressions of Rome. The uncertainty and darkness of a low and gross superstition had driven men to their Bibles for light, and the light that was in them was no longer darkness. But the sacrifice had to be seasoned with salt. The gold had to be tried with fire—literally with fire. Hundreds of great-hearted believers went to the stake, rejoicing they were counted worthy to suffer. Stifford and its neighbourhood, if it harboured grudgingly the fiercest of the persecutors

(the infamous Bonner, who occupied the palace of the Bishops of London, at Orsett), glories in its martyrs too. See *Orsett, Horndon-on-hill, Stanford-le-hope*.

A.D. 1662.—Another century and more has passed away, and again we find Rome throughout this period the substratum of English history in Church and State, as indeed it is to a great extent, through Ireland and home propagandism, to this day ; and ever must so long as England dares all comers to wrest from her her truth. The Marian persecution defeated its object, as persecution of Becket had done, as persecution ever does, and must, seeing verily there is a God that judgeth the earth. It matters not by whom, whether by a Henry II., a Mary, a Manchester, or a Charles II., persecution promotes what it attacks ; Mary's completed the Reformation. But no peace with Rome was still the watchword ; and unhappily, with passions heated by debate and a sense of wrongs inflicted by Rome, good and true men were so sensitive as to see Rome in such small and indifferent things as a surplice (which they now adopt, rag of Popery as they then passionately called it), the cross in baptism, an organ, painted glass, and a heaven-directed village spire. The Church was in a transitional state, which always supposes two sides, and is always embarrassing to both. It may be that small concessions would in the first instance have satisfied, but Elizabeth and her advisers were as stiff in making such concessions as the others in extorting them. And so things went on from bad to worse, the Gospellers growing into Puritans,* and disputes about dress and discipline widening into a hatred of episcopacy (by this time nick-named prelacy), and other things necessary, in their opponents' minds, to the existence of a Church. The beginning of strife is as the letting out of water. The strife had begun, the waters were let out,—waters, alas ! to be tinged soon with the blood of brethren agreeing substantially in faith, differing in little more than ritual and discipline. If they did these things in the green tree, what would they do in the dry ?

They had hoped much of James as a conforming Presbyterian ; they found him an intolerant adversary, a Protestant Pope. By his intrusion of Sunday sports he alienated the best of the Nonconformists. In many ways there might be weakness in their scruples, but his defiance of such scruples was an injury and an insult aimed at them through their conscience, and going a great way towards accounting for the bloody catastrophe of the succeeding reign.

There was mutual intolerance, but, among all Churches and Sects whatever, toleration was up to this time a thing unknown as a fact, if not indeed as a word. The Marian persecution had nothing new in it, except its appalling magnitude. Mutual persecution was still rife on both sides ; the Puritans, under their fatal alliance with the Scotch Covenanters, and unconsciously aided by Jesuits, ejecting from their livings all such as they could reach, under igno-

* The name of Puritan first arose 1565 (7 Eliz.). They were previously known as Zuinglians, or Calvinists, or Gospellers.

minious charges and names,*—men whose only fault was, in general, taking different views of things. Laud (rector of West Tilbury, 1609–1616), on the other hand, was as unrelentingly and tyrannically severe in his retaliation, through the odious Star Chamber, and his death was the cruel and unlawful penalty, if in an age of passion one may mention law. The contention was between Churchmen who, under the influence of old ideas, failed to realize the unity necessary to a Christian Church without as stringent a supremacy *somewhere* as the Papal supremacy just disposed of. The Crown claimed it, and it was conceded. Hence, in their view, disunion was not only schism but treason. Those on the other side would as little realize the liberty necessary to a Christian Church, without freedom of conscience,—and they resolved everything into conscience. This was *their* mistake, making accommodation so much more difficult, needlessly difficult. It was not to be expected that either side would tolerate the other, and neither did tolerate the other.

By this time, constitutional principles, as we understand them,—a mixed constitution, or, as newspapers love to call it nowadays, “parliamentary government,”—were dawning upon men’s minds more than ever before. A Star Chamber was despotism. Imposing ship-money without the authority of Parliament was despotism. But that was a constitution Charles and Laud had inherited and sworn to. Elizabeth did the one, and might have done the other, with impunity. Neither king nor archbishop saw how either Church or State was to be governed according to the old constitution without despotism. Opponents admitted this, but their very object was to put an end to this despotic government in each. No tax without consent of Parliament had been the rule; they would have no more exceptions, though doling out insufficient supplies, and so driving the king to exceptional means of raising money.

* “Scandalous ministers,” “delinquents,” “ignorant and unpreaching ministers.” No doubt there were objectionable men amongst the Conforming clergy. But in a state of transition from Rome, and amidst these inter-Protestant exasperations, could it be expected otherwise? “Lo, I have chosen you all, and one of you hath a devil.” But calling names on either side did not promote truth. Non-unionist men go by the name of “black sheep” in our days. But we all know what that means. Nothing easier or smaller than calling names. “Let me say, and ’tis beyond any man’s gainsaying, the learnedst clergy that England ever had was that sequestered; their works do witness it to the whole world. And as for their godliness, if the tree may be known by its fruits, these here pleaded for have given testimony beyond exception.” (*Mossom’s Apology on behalf of the Sequestered Clergy*. London, 1660.)

The Rector of Fittleworth, in Sussex, was dispossessed of his living for Sabbath-breaking, the fact proved against him being, that as he was stepping over a stile one Sunday, the button of his breeches came off, and he got a tailor in the neighbourhood presently to sew it on again. (*Walker’s Sufferings*, part ii. p. 275.) As to “ignorant and unpreaching ministers,” some restraint on the pulpit at so critical a moment, and among such combustible elements, might well be thought desirable; but ministers were enjoined to read the Homilies, and forbear “preaching,” not necessarily because they were “ignorant,” but because their very power of preaching might lead to disorder and reaction.

“Amongst those of the late reforming age, all learning was utterly cried down. So that with them the best preachers were those who could not read, and the ablest divines such as could not write. In all their preachments they so highly pretended to the spirit, that they could hardly so much as spell the letter.” (*South’s Sermons*.)

So both were sacrificed, as traitors to a constitution which they had not inherited in any such sense, and which, when forced upon them, they failed, from their point of view, to apprehend. We would gladly have escaped from this discussion, but our neighbourhood was greatly and painfully mixed up with it, and we had no choice. Stifford was vexed by the forced loan, neighbouring parishes by sequestration.

It is our earnest desire to do justice to the good and true men on both sides. To do this we must not judge by results, but by their several difficulties of the moment. We must fully understand the age and the circumstances in which a person is placed, if we are to form a relative and a properly qualified estimate.

The slaughter of the king and archbishop was the climax. The Church, which martyrs had bled for, for a while ceased to be. The crown, of course, perished with her.

All this has a modern application. It points to the inherent difficulties of a Church Establishment, as much felt now as in the seventeenth century. Toleration has merged into religious equality. Given religious equality, how is a Church Establishment to be maintained? And the Established Church gone, as a national symbol and standard, where is religion?

But, amidst much unbrotherly contention and strife, there are signs in the times of this same fatal catastrophe, of our established Protestant Church being a third time overthrown. There is, however, to the author's mind, an opening in the clouds. Both sides are at last reading history, and by Bible light. Each finds, therefore, there is much to forget and forgive. The Church finds she was wrong in taking advantage of her position to coerce men to uniformity by persecution, however accredited by the constitution, and however diluted in practice since the Reformation. She is, therefore, making the amend by conceding everything that is not vital. Nonconformists, on the other hand, are silently but practically confessing the wanton violence of their brethren of the seventeenth century, by adopting very many of the things then stigmatized and harried as signs of the Beast.

Amidst such signs of the times, the author cannot doubt of the permanence of the Established Church, modified no doubt by a larger admixture of the popular element,—or, as a better way of expressing it,—by admitting the laity to a larger participation in church *work*; but this, in his judgment, would be simply a return to Scripture principles.

Political dissenters there will, of course, always be, men whose delight and business it is to "cause divisions," as the only means of making known the important fact that there are such persons as themselves in the world. With such mischief-makers the author has no sympathy, and little patience. Between such and the Church there can be no oneness. Their occupation would be gone. But they are not the Nonconformist body. Churchmen are learning to distinguish between the two. The author is one of those doing so. The present educational struggle is drawing the line.

The Presbyterians had little more time for persecution, being ousted themselves, in turn, by Cromwell and the Independents, who, in their turn,

were worsted by Presbyterian intrigues for the restoration of the unworthy, indeed despicable, royal exile, Charles II.

Another opening for religious peace was thus obtained, but, like others, missed. Another Act of Uniformity was passed, leading to counter-ejectments alike of Presbyterian and Independent intruders, as certainly they were. The only ejectment, however, within our district, seems to have been that of Barnaby from the rectory of South Ockendon, which had been sequestered by the Presbyterians in 1644.

These religious convulsions were followed by the final attempt (as we will hope) of Popery (taking advantage of our divisions) to re-establish itself within these kingdoms, not through the people, but through the King in spite of the people, and only put down in 1688 by a Revolution. In the next reign a Toleration Act was passed, with the hope of putting an end to these miserable feuds.

The spasmodic efforts of the seventeenth century, in the cause of religion, were followed of course by a reaction in the eighteenth, observable in the spiritual slumber of the Georgian era, throughout which our district exhibited nothing beyond the common symptoms of pluralism (beyond what the Nonconformists had justly complained of) and churches left to decay; until John Wesley cried aloud and spared not, sounding the alarum bell of coming danger to priests and people. Some refused to hear. A few heeded, and became the salt of the Church. Others started on their feet, but, between waking and sleeping, adopted strange devices in some instances to avert the danger. Past divisions failed to teach their lesson; they multiplied indefinitely and wildly. In this district every development of Nonconformity is found, from Wesleyanism to Mormonism and "Peculiar People."* But there is on the whole more of mutual toleration (for good or harm it is come to that) than in some places. So far, at least, the great historical lesson has been learned. Pluralists have entirely disappeared from our district. In spite of the dishonest averments of the Birmingham secularists about the clergy leaving the country uneducated, good and full church schools abound in our neighbourhood. A more learned and devoted body of clergy, who have contributed a fair share to the sacred and secular literature of the day, are ministering to the people. Parish churches have been in almost all cases more or less restored; and are more or less well filled. So far there seems, on the whole, really a nearer approach to a kindly feeling and consideration for each other's difficulties between Churchmen and Nonconformists, giving promise, so far, of a future better than the past.

Esto!

It is a matter of congratulation that Stifford and its neighbourhood,

* These have outposts at Grays and Orsett, but the main body lie between Fobbing and Rochford. Their "peculiarity" consists in refusing medical advice in sickness. Inquests of course follow on children, and at present without committal of parents. The coroner, Mr. Lewis, asked a witness, at Fobbing, what he would do if he broke his leg. Answer: "I shan't break my leg, 'a bone of the righteous shall not be broken.'" Very "peculiar."

though active and conspicuous enough, in all conscience, in previous fends, have been unagitated lately by miserable quarrels about ultra-ritualism :—

“ It fares strange that ministers doan't do their work by rule,
I've often thought as parsons should go to a parson's school ;
Some preached in the surplice, because they hadn't no gownd,
They warn't for scruples o' conscience ; but took things as they found.
Our last vicar, poor man, made a deal o' preaching in black ;
But there warn't more in his head for what he had on his back.”

The Old Essex Clerk, by Rev. W. E. Heygate, M.A.

MILITARY REMINISCENCES.

Our district, when peopled by the Ancient Britons, has heard with terror the tramp of the Roman legions in pursuit of their undisciplined force, flying before the veteran army of Claudius in the first half of the first century. The Roman ferry at East Tilbury will be described in that parish. It was chosen by the Romans as, in connection with their road now known as Higham Causeway, on the Kentish side, the directest route from Dover, and the key to Essex and East Anglia, which was to give them their first Christian Emperor, Constantine. They continued the road on this side by West Tilbury, Stanford-le-hope, Horndon-on-hill, Laindon Hill, and Laindon church (supposed by some to stand on the site of a Roman encampment), to Burghstead ; further on in the world's history, it wished God speed to the Saxon warriors rushing by East Tilbury and its ferry to meet the Norman invader at Hastings ; some six centuries later, it saw, some with pride, others with hatred, the parliamentary forces under Fairfax hastening onward from our river-board to what comes down to us as the ever-memorable siege of Colchester.

ROADS.

The Roman road and the Pilgrim roads have been already spoken of ; the latter are still distinctly traceable to some extent, though the making of wider roads suitable to increased traffic, and cutting down long lines of old pollard oaks, within the author's recollection, have in some instances broken the thread by which even forty years ago (about the extent of his local knowledge) they could be more widely traced. Such of them as survive will be noticed under the respective parishes. The only general change in the more modern roads has been their general improvement, at a greatly increased charge. The improvement has been brought about by surveyors, in our more intelligent modern times, getting a clearer apprehension of the meaning of the word highway, viz. a *road raised above the roadside*. Arthur Young drove on our roads, or tried to do so, in 1767. He took the old Roman line of road throughout. They were not the people to leave it as he found it. He says, “ Of all the cursed roads that ever disgraced this kingdom in the very ages of barbarism, none ever equalled that from Billericay to the King's Head at Tilbury. It is for near ten miles so narrow that a mouse cannot

pass by any carriage. I saw a fellow creep under his waggon to assist me to lift, if possible, my chaise over a hedge. The ruts are of an incredible depth, and a pavement of diamonds might as well be sought for as a quarter. The trees everywhere overgrow the road, so that it is totally impervious to the sun except at a few places. And, to add to the infamous circumstances that continually occur to plague a traveller, I must not forget the eternally meeting with chalk-waggons, themselves frequently stuck fast till a collection of them are in the same situation, and twenty or thirty horses may be tacked to each other to draw them out one by one. After this description will you, can you believe me, when I tell you that a turnpike was much solicited for by some gentlemen to lead from Chelmsford to the fort at Tilbury Fort, but opposed by the bruins of this country, whose horses are torn to pieces with bringing chalk through these vile roads; and yet in this tract are found farmers who cultivate above a thousand pounds a year, but are perfectly contented with their roads." One cannot dismiss the subject of roads without a word of more modern means of travelling. Old inhabitants will remember the time when travelling here was a very deliberate affair. Thirty years ago Kerr's Horndon coach was the only means of reaching London, which latter few of the old inhabitants of that time, after spending a long life here within twenty miles, had ever seen. "The coach" left Stifford at 8 A.M., reaching the Bull, Aldgate, well known for the venerable Mrs. Nelson, at 11.30, if the roads were propitious, by Barking; returning at 4 P.M., fares 4s. 6d. and 6s. 6d. Then the 'Star' and 'Diamond' fleets calling at Grays pier. And now, the pride and agent of civilization, the rail. *Tempora mutantur, nos et mutamur in illis*, for along with other matters connected with the highways a curious reason has been assigned for the bad roads of former times, viz. that the farmers, getting the fee simple of a field by a happy crop, did not care to invite the non-resident rector and squire, by good roads, to look after tithe and rent,—

"They wor fine times for farmers then, and fine goin's on too,
One crop o' mustard ud buy the land wi'out much ado.
Landlords and rectors they was birds o' which you only heard,
They'd send for rent or tithe, but twarn't often they appeared;
For that matter the tenants didn't worry much wish they should,
And they kept the old roads most as bad as ever they could."

The Old Essex Clerk.

No diversion of roads, nor, worth mentioning, of field-paths in the last forty years.

CHURCHES.

As would be expected in a chalk district, the churches are built of flint, dating from the twelfth to the fifteenth century. There are parts of some of them of somewhat earlier date, as will be shown (along with later additions or alterations, sometimes meekly intended as improvements upon the original design), under the several parishes. The general rule of building out of

the natural produce of the district is seen to have been followed by the preference shown for wooden spires, from the district abounding in those days in forest timber. There are exceptions, but where there are towers only they are generally low, having had spires, until the latter perished from lightning or decay. In estimating the general character of our churches, it is but fair to bear in mind the singular fatality attending them in former times by the destruction of towers and spires, generally by lightning, as might be expected from their being surrounded by forest; in one instance by Dutch cannon-balls. The rule of using the produce of the district was general in those days; and necessarily so when, from impracticable roads, heavy materials were with difficulty conveyed any long distance. They are by no means imposing, but, as ancient themselves, and abounding as they do generally in brasses and other sepulchral memorials of more or less antiquity, they are deeply interesting to all who, in a fast age, find help and refreshment in tearing themselves away from the cares and worries of the present to contemplate the past. The author is glad to be able to bear testimony to their having been, on the whole, fairly cared for, whether in careless or in stormy times, and to the piety which has with more or less thoroughness restored many of them, as will be described in their several places, during the last quarter of a century. The author has sincere pleasure in recording the care taken in past times of his own church. However faulty in taste and arrangements, they "dispersed abroad" their money. Thus in 1711 a 15*d.* rate was made, producing £36. 18*s.* 9*d.* for repairs and other charges belonging to the said church; 1*s.* rate in 1712, producing £28. 5*s.*; and a 6*d.* rate in 1713 producing £13. 19*s.* 6*d.** As to the interiors, the pews or boxes or bunks of James I., erected at a time when sermons measured by the hour (as evidenced by the hour-glass frame still clinging to the Stifford pulpit), made sleeping accommodation a necessary provision, they have made way in most of the churches for sittings at once more ecclesiastical and convenient; there is improvement every way,—

"Our church was holly choked up, and every pew was a box,
 And every box had Jacks in it, as there are fleas in a fox;
 For all the gals was peeping over the side at the boys,
 Like bees in a bottle the church kept buzzing with their noise.
 The churchwarden he heerd nothing, for he wor sound asleep;
 He never minded the boys 'less they was keeping his sheep.
 First came my desk, then the parson's, the pulpit top o' that,
 Like yer neck, and then yer face, and then over all your hat.
 We sang then in the gallery with fiddle and clarionet;
 If yer'd once heerd our band, Sir, tain't likely you'd forget.
 If the parson should wish they'd change the tune by next Lord's day,
 They pops flute and fiddle in bags and goes right clean away.
 Bless yer, I could tell o' things, you could never think true,
 How they put their hats in the front and in the communion too;
 And how when the Vestry met they took the old table out,
 Put on ink-horn and books, and sat the chancel round about;

* By way of showing the improved value of property in Stifford, it may be mentioned that (excluding tithes as in 1713), a 6*d.* rate now produces about £50.

Cushions and cloth and book too, takin' the old church right round,
 Surplice, shovel, and book, they would na' fetch half-a-crown.
 Commandments to boot ; they was the only good-lookin' things,
 Wi' yellow cherubs between 'em, and nout be head and wings.
 Howsomdever I'm glad it's all gone, pews, pulpit, and all,
 It ban't so snug for the big folks, but more snug for the small ;
 It fares more easy to hear, and yer can kneel if yer will,
 And I doan't want my white wand to keep the young folks still."

The Old Essex Clerk.

EDUCATION.

Stifford and its neighbourhood are, on the whole, creditably equipped in this matter. By means of Dames' Schools, National Schools, and British Schools, education is within reach of the million at twopence per week (including manners, at most of them). Education for the middle class is less satisfactory. There is a respectable boarding-school at Orsett, in the house formerly occupied by the Bonham and Marriott families ; and that is all. There is, however, an endowment at Grays, left by Mr. Palmer, in Queen Anne's time, to provide a superior education under given conditions. Within the last twelve months the estate (which will be described hereafter) has, by the falling in of leases, risen from £50 to £850 yearly income ; and the scheme now under consideration by the Endowed Schools Commissioners will doubtless give great educating power to the trustees, providing a thoroughly good middle-class school, in addition to the present school for the poor,—making Grays a great educational centre.

CLIMATE.

The greater part of the parishes under review are on high table-land, stretching from Horndon-on-hill to Aveley and the Ockendons, the whole forming a watershed to the Mardyke stream on the north, and the Thames on the south ; with a climate, therefore, eminently favourable to health, as shown in the general complexion and strength of the inhabitants, and alike favourable to longevity, as evidenced by the burial registers. This is especially the case with those upland parishes on chalk and gravel. The annual death-rate of Stifford, for instance, is about 1 per cent., of Grays $1\frac{1}{4}$, as against 3 per cent. within the bills of mortality. Malignant fevers and inflammatory diseases are less common than in most counties, and medical men have pronounced the air to be singularly favourable where there is a predisposition to consumption, which is rarely met with in native families. The same may be said, more or less, of the few low-lying parishes,* whose

* Foulness, an island about 25 miles lower down, is a place that strangers would suspect of malaria and every other "mal ;" but it has been well known as the home of prize-fighters, who may be supposed to need health and strength ; and Shoeburyness, adjoining, has long been selected by Government as a military station. Mr. Benton (*Hist. Rochford Hundred*, 1870) describes the heroes of Foulness as glowingly as Homer his of Troy. Of this race of pugilists, one, he tells us, was known as "The Infant," of whom he adds "a notion of this man's strength may be formed, when he has been known to smash the stave of a water-butt with his fist." There were also The Giant, Bullock's Bones, and others of herculean proportions.

populations abut upon what are called marshes, but are more properly described as levels, the name adopted in this work. The reason of the adoption is this,—the levels are to a great extent under the plough, with a substratum of gravel, covered by a thin crust of alluvial soil, the original river-bed in fact, before the wide-spreading sluggish stream was confined within its present comparatively narrow limits, and rendered so infinitely more useful as a sanatory as well as commercial agent, by the erection of the embankment known as “sea walls.” This general character of the levels has been demonstrated, not only by the large extent brought under the plough, but by the well-known experience of the engineers in constructing the London, Tilbury, and Southend Extension Railway, which, from the Tilburys to Barking, passes over little else than these levels; which latter, so far from being a Chat Moss, were found to have a solid gravel bottom, only requiring a small addition of ballast, leaving the rails as nearly level as possible with the pastures or arable land on either side. It is obvious that a soil mainly of gravel and chalk, retaining little or no surface water, is favourable to health, and clay lands form a small proportion. What is said about Essex in general (less and less said as railroads open up the country enabling people to *know*) the author believes to be a vulgar error. Nearly forty years’ experience and observation of Stifford and its neighbourhood enables him to say this with certainty of this part of it. Another testimony to the muscular strength and general healthiness of Essex is that it has always been a favourite recruiting ground.

SCENERY.

The very names of some of the parishes in our neighbourhood show that, valuable as every acre is now, and many and well-worn as our roads are now, it was in the British and early Anglo-Saxon times a part of the huge Essex forest, with only a clearing at distant intervals for small villages, and for supplying the few necessities of savage life,—dangerous beasts prowling where now one sees nothing more dangerous than a lapdog. A rural poet, of no common merit, has described Stifford and its neighbourhood of those days thus, and its transition :—

“Then, branching horns appeared o’er branching ferns;
And wolves, more rare and wary year by year,
Slunk through the glades, till hunger made them bold.
Then wild boars crunched the acorns as they fell;
Or ploughed the earth for roots with ivory share.
But plot by plot the forest lost and lost,
As red men yield to white. The moated hall
With lofty chimneys rose, and mighty roofs
Which spanned the hall where lord and villain supped.
As years rolled on, the tenant filled the place
Of him who owned the soil, while still the poor
Received and cheerful paid the old regards;
And to their native fields contented clung.”

Laindon Hill.

It has been noticed already that the tract of country from Horndon-on-hill to Aveley, about nine miles, is high table-land. From Horndon-on-hill to and through Stifford, the London Road, running along this table-land, commands a wide and beautiful prospect of the Brentwood line of hills, and remains of the ancient forest, belting Lord Petre's mansion. Of its predecessor, West Horndon Hall, our local poet of Southend says, in strains of no small merit, suggesting he should say more :—

" Along those hills the ancient forest stretched
From London to the city of the Colne ;
Through which the Roman road ran broad and straight,
Like Rome's fixed will and purpose to its goal."

* • • • • •
" But there ! there once a goodly mansion stood,
Compared with which the Tyrell wrecks rejoice.
Glad were the bells ; the merry woods replied :
The house was full of feasters ; for its Lord
Fitz-Lewis with a Lovel for his bride,
Came home to make old servants young again,
Beholding a fresh spring-tide in the halls.
But when the revel ceased, and all was hushed,
And joy a-weary closed her drooping eyes,
And love on love reposing sweetly slept,
Then brighter than a hundred festal lights,
Or roaring fires beneath the mighty ox,
Arose upon the darkness of the night
Flames through each lattice, and the gabled roof,
Insidious, creeping onwards like a snake,
Until they wreathed the mansion in their coils.
So was the bridal room a sepulchre ;
And at cold dawn black ashes were the pall ;
Whilst Church-bells which had carolled yestere'en
Gasped moan by moan with altered utterance." *

Laindon Hill.

At the eastern entrance of Stifford village the scene is pleasantly diversified, the road crossing a picturesque valley, presenting altogether new objects ; at the west end of the village you come to another break, as picturesque as the former, formed by the valley of the Mardyke, which is crossed here by the bridge, anciently ford. On the south side of the bridge is a three-want way, north leading to the Ockendons and Aveley, by Ford Place, and the south being the Pilgrim Road to West Thurrock ferry, already described.

A lower road, running parallel to this and of about the same length, from the Tilburys to Purfleet, commands equally interesting views of Tilbury Fort, Gravesend, the Thames (the world's busiest and chiefest river), vital with the ships of all civilized nations :—

" Watch up and down the ceaseless traffic wend,
Ships from the East and West and North and South,
Sails white as snow, or inky black as night ;
Some gliding noiseless through the yielding flood ;

* This tragical event took place in the reign of Henry VII., before the Petres were possessors. (See *Camden*.)

Some buffeting the stream with iron hands;
 Some fraught with those whose eyes are dim with tears,
 At leaving England for an unmade home;
 Some ringing with the shouts of joyous men,
 And songs from hearts rejoicing to return.
 O stream of joy and sorrow! Road of wealth,
 Of power and fame, of thoughtlessness and thought,
 Of passionate feeling, and indifference,
 Flow on as thou art flowing, flow and flow,
 We shall not leave a wrinkle on thy face."

Leisdon Hill.

A friend living on this line of road, and making yearly trips through Switzerland, Italy, and along the Mediterranean, has often expressed his satisfaction with this view, saying each time on his return "he had seen nothing better." This applies to the river view from Grays to Purfleet, the high table-land between which places will doubtless be studded with villas when more generally known, with its dry and healthy soil of gravel and chalk, and the convenience of two stations on the London, Tilbury, and Southend Railway, which runs parallel to it the whole distance between it and the river. The whole district is well wooded, and rather undulating than hilly.

There is one hill, however, of some pretension in height, being as high as Baddow Hill, and considerably higher than Richmond Hill. From the summit may be seen at the same moment London on the west, and South-end, Sheerness, and the North Sea on the east.

"And now vast London stains the evening sky,
 Like some gigantic caldron, when the steam
 Mingled with smoke curls upwards to the roof.
 Alas! How many there sigh for this scene,
 A river, and a vale, and this clear air.
 And yet more sad, how many never knew
 The beautiful, nor think of what transcends
 The tricks of trade, and bustle of the mart!
 Woe for the close-packed rows in which the sun
 Shines but at noon! the dense and stifling court,
 Where vice and suffering are companions sole,
 Who work harmonious! Woe for them, and us.
 Nay rather, peace be with them, for behold
 The captive lark which hangs beside the door,
 And flower beloved, although in broken sherd,
 Bespeak a common heart, and Nature one.
 Let grace be theirs, that gift which far exceeds
 These outward goods;—nor may they lack the boon—
 Then shall they see a brighter land than this,
 And listen in its groves to angel songs."

Leisdon Hill.

On the western or London side the prospect embraces Stifford and its neighbourhood; indeed every church and parish are traceable to Barking and Stratford—

"How many eyes have looked upon this scene
 Which now are closed! How many feet have trod
 These lanes and fields, which long have ceased to rove!
 Men fell asleep in peace, and peaceful lie

In yon churchyards ; or vainly fleeing fell
 By foeman's dart or sword, and where they fell
 Rotted unknown ; their very bones are gone.
 How vain for men to call the land their own !
 They to the earth belong, not it to them ;
 Or rather both to Him Who both has made.

• • • • •
 Mine eyes on Barking rest, so famed of yore
 For holy lives by Saxon virgins led,
 And holy deaths which spread a fragrant air
 Of sanctity around, when in her grave
 Blest Ethelburga from the cares of rule
 Reposed. The walls her brother Erconwald
 Had reared for her, burnt by the Danes and raised
 Again, are gone ; and through the ancient gate
 We pass and sigh "The spoiler hath been here." •

Then Stratford tells us of the restless Danes,
 And how the King drained off the sluggish Lea ;
 And made this straighter course, to strand their ships :
 For he, perchance, had read how Babylon
 By her depleted stream forsaken fell.
 Thus did King Alfred take the Northern fleet."†

Laindon Hill.

Arthur Young, who visited the whole of this neighbourhood in 1767, and certainly an impartial, if not an adverse, witness, from the then impracticable state of the roads leading him into constant difficulties, could not forbear expressing his delight when this prospect burst upon him, "I never," he says, "beheld anything equal to it in the West of England, that region of landscape. Nothing can exceed it, unless that which Hannibal exhibited to his disconsolate troops, when he bade them behold the glories of the Italian plains." "Essex," says Morant, "all things considered, may justly boast here of the grandest prospect in England."

SOCIAL CONDITION.

In estimating the social condition of a neighbourhood like ours, mainly agricultural, the land and farm labourers are the first consideration. The tenant-farmers are a thriving class at different rentals, averaging about 30*s.* per acre. The labourers are well paid at from 12*s.* to 15*s.* a week by the day, but earning very much more by piece-work, which is put in their way ; and are generally as provident as, under the temptation of parish pay at all times to fall back upon, however drunken or otherwise improvident and vicious their habits, they can well be expected to be. In estimating the labourer's resources, it must be borne in mind that, in consequence of the change in farming from fallows to winter crops, these wages are to be had, with few exceptions, throughout the year, besides the £6 or £7 for the harvest month. An intelligent middle-aged farmer of the neighbourhood described the difference to the author in these words, "In my early time men were dis-

• Bede, iv. 6.

† Palgrave's '*Anglo-Saxons.*'

charged directly after harvest,* half the farm being left fallow. Now I grow a third more corn, as much meat, and all sorts of market-garden produce." The practice, however, of throwing small farms into large, introducing a higher class of tenants whose houses and habits are unsuitable for boarding and lodging the young and unmarried labourers, as their fathers did, without substituting a well-organized lodging-house for them elsewhere on the farm, is unfavourable to their moral habits, and tends to sever the ties generally between master and man :—

" When I wor a boy there wor one board for master and men,
But I doan't count ever to see them back agen,
If any lad then, what lived in the house, wor to break out,
Master had his eyes open, and know'd what we wor about.
If we wor steady, he'd say, ' Here's a sixpence for you, my lad,'
But now a young chap goes his own way, and that's to the bad.
Yer works on the land ;
Yer nit a servant now-a-days, but what they calls a hand ;
Jist like a spade or a harrow, when they's holly wor out,
Chucks 'em away for another tool, when they's good for nout,
It's sartin sure we ought to do as we'd be done by,
And we'll be done by jist as we do, sure an' sartinly."

The Old Essex Farm Labourer, by Rev. W. E. Heygate, M.A.

The practice just spoken of, and now becoming universal, of "adding field to field and house to house" to one large holder, as the smaller holdings become vacant, will be found alluded to and discussed more than once, along with most of the subjects glanced at here, in the parish histories which follow. It is a matter requiring, we think, immediate and serious consideration. We entirely allow that, for experiments in scientific farming, large farms and their large capital are wanted, but as exceptions, not, as they are becoming, the rule. We deprecate this upon moral and social grounds, stated elsewhere. A fair argument may be pressed to an unfair conclusion, and so may a fair principle of action. But in this place we mainly refer to possible harm to the large holders themselves. As machinery advanced, it attracted or dragged the handloom-weaver, etc., into Manchester and such places. Thrown together in large masses, the first thing they did was to coerce their masters in every way by trades' unions. Under this new system, farm-labourers are being thrown into masses, a mass under each master, each with its "amalgamated engineers" to conduct the steam operations, suggesting and facilitating combinations. Is the holder of from 500 to 1000 or 1500 acres prepared for this? Could he live under it? Whatever the consequence you cannot stop machinery, but you can stop unreasonably and mischievously large holdings, making them exceptional. With the temptation of parish pay on the one hand, and the despair of ever rising to be his own master on the other, you place the labourer in an

* As early as September, as stated in the October number of the *British Magazine*, 1833 : "ESSEX.—*The Labourers*.—We regret to state that, harvest being concluded, a great number of labourers are out of employ in many parishes of this county. In Braxted there are thirty dependent on the poor-rates; and in the neighbouring parish of Lindsell fifteen. In the latter parish a labour-rate was tried, but resisted."

unnatural position, in which the ordinary springs of human conduct, the hope of bettering, or the fear of deteriorating his condition, are about equally extinguished. Otherwise the country will be depopulated, except the two only classes remaining, a handful of farmers, and swarms of labourers, strangers to each other. Labourers will fill the place of smith, farrier, wheelwright, and collar maker, on their several farms, each with its co-operative store, ousting the general shop. Then how are parish offices to be filled, and coroner and petty juries to be got together? And what chance will the sober and industrious and thrifty labourer have of bettering his condition?

As for trades' unions, the author sees no harm in them, but only in the violence and coercion too often attending them. It is only a chance, but it is well to remember there is that chance. The chief objection to large holdings is its sharpening and deepening the lines which separate classes, instead of the shading off and blending suggested by nature and recommended by experience. Nature has no sharp lines but mountains, and mountains are nature's distortions.

The labourer has risen in the world along with his master. He keeps pace with him in dignity, in a way of his own. In the absence of the old sympathies arising from daily personal and home intercourse, the young labourer especially is ambitious to show he's as independent of the master as the master of him :—

"When I wor a youngster, boys used to do what they was told :
But now they only sarce ye, and the girls is quite as bold.
And we used to touch our hats, if a gentleman com'd by,
Now they call 'What's the time, Governor?' and winks with their eye."
The Old Essex Farm Labourer.

As far as it goes, the influence of union schools is bad. These pauper boys receive an education far above the station they are to occupy, as well as beyond that which the honest, independent labourer can secure to his children, going to work so much younger; and, thrown upon the labour market without any industrial qualifications, take the lead generally in unbecoming assumption and insubordination.

"I warn't brought up in a Union School, as when they gets out
They don't no wheat from wo-ats, and is just good for nout."—*Idem.*

The general upheaving of the farm-servant mind extends to dress, cropping up as it does in the prim black suits of the men, and the flaunty finery of the women. The picturesque is gone,—and something more.

"And the white smocks worked all so beautiful right round the neck
As used to be in church of a Sunday without a speck ;
And the women's red cloaks and neckerchiefs, yellow and bright,
Like a daffordownilly. Yer'd a' said that was a sight."—*Idem.*

In those days the social condition of the labouring class was little in-

fluenced by the clergy as a whole, it being then the rarest thing for an Incumbent to reside on his living,—

“The masters then wor kind,
If yer’d run arter a parson, yer’d ben well behind;
They wor fust at this church, then at that church, five o’ one day;
Twarn’t too much time for the sarmint, let alone for to pray.
Fifteen com’d out this way and that, each Sunday morn,
Yer’d a wonderd where the wood wor when a’ them rooks wor born.
Fifteen coms agen of a night to take a week’s rest,
And they lays up the parson all snug along wi’ their best.”

The Old Essex Farm Labourer.

Of the few who did reside, some were of the Myles type:—

“Parson Myles was a hunter, and could gallop through a prayer,
Right straight ahead over anythin, and stop him who dare.
A weddin ud come to “Amasement,” most as soon as begun;
And, afore they well know’d where they wos, they found emselves one.
He was a kind gentleman truly, but not much of a Priest:
No great hand at a fast day, but a rare un at a feast.”—*The Old Essex Clerk.*

“It may appear a little singular, in so rich a corn country, formerly well stocked with game, with no great men to obstruct any fair sportsmen [rich indeed as a reason for residence, unless said in irony, which one can hardly suspect] and so near the metropolis, that so few clergymen should be found to reside on their livings. During the many years I knew the country, I do not remember more than three constant residents at any one time, and those were on livings of the lowest value in the district.*

“It is not my wish to criticize the motives of that reverend body, whose general as well as individual character ought to be upheld with every possible degree of respect. I merely mention the fact; and, as a kind of collateral proof, insert the following copy of a petition, to which I was a subscribing petitioner, sent to Lord T[hurlow], at that time Lord High Chancellor of Great Britain:—

‘My Lord,—

‘We, the inhabitants and parishioners of L[ittle] S[tambridge], in the county of [Essex], beg leave to make known to your lordship the disagreeable situation which your petitioners ever have been and still are (but for our hopes in your lordship’s well-known attention to unprotected merit) likely to be continued in, by the non-residence of their rectors. The living of this parish being now vacant, and in your lordship’s gift, we humbly presume to request the same in favour of the Reverend, a curate, who has resided and done duty in this neighbourhood as such for more than twenty-seven years; a clergyman whom we all respect for his virtues, and on whom we can depend for residing with us. But, if given to a stranger,

* Fifteen is the number of parsons estimated to have gone out of Billericay every Sunday morning for the services, such as they were, throughout the Rochford hundred. Our neighbourhood (except Stifford and some other parishes), and the hundreds of Barstable and Chafford generally, were served by roving bands of clergy galloping out of Brentwood and Romford on Sunday mornings.—W. P.

we are sorry that truth obliges us to declare he sends us whatever curate he can get to do his business cheapest, assigning as a reason that the country is too unhealthy for him to live in, and the value of the living (£120 a year) too small to allow more than £15 a year for a curate. My lord, we could enlarge much on this subject, but are fearful of intruding; we will only beg leave to make this remark, that all the twenty-seven neighboring parishes in this district being in the same predicament, served by curates (three, four, and sometimes five churches to one curate), we have little or no relief if we ride to any neighbouring church, for it is gallop and get forward with them all; and, from the little respectability of some of their characters, we cannot say we have much desire. Your petitioners compose and contain every individual in the parish that pays tythe, and are all plain humble farmers, with little or no acquaintance with great men. But emboldened by the high ideas they entertain of your lordship's considerate goodness, they earnestly solicit your lordship will be pleased to grant the rectory of this parish to the Reverend

'And your petitioners,' etc. etc.

"We were not successful, and this worthy clergyman remained a poor curate, until a considerate neighbouring gentleman farmer,* from pure regard to his character, made his life comfortable by presenting him to a small living in his gift. I rejoice in this opportunity of doing justice to the merit both of the donor and receiver."—*Struggles Through Life*, by Lieut. John Harriott, formerly of Rochford, in Essex, now Resident Magistrate of the Thames Police. London, 1807, vol. i. p. 290.

An esteemed Essex correspondent, said to "know Essex better than any man in it," favours the author with the following note:—"It has this moment occurred to me who the clergyman was in whose behalf the memorial was presented. I think it may have been the Rev. Henry Ellis, who was presented to the rectory of Sutton, and died in 1802. At the time of his preferment he was curate of High and Good Easter, but had previously been curate in Rochford Hundred some 27 or 30 years. I think I could tell exactly. He was a most intimate friend of my grandfather—godfather to my father—wrote my grandmother's epitaph.

"He entered at Brasenose, 19th March, 1752, *æt.* 17, but went out as of S. John's, Oxford. I have since found that he went to Easter in November 1793, having been curate then in Rochford Hundred more than 30 years. I don't know in what year he was preferred to Sutton.

"He was a most worthy man, and I have in my possession an elegy written on his death, I believe by the Rev. Mr. Archer, an eccentric clericus, but of some poetic talent.

"Mr. Cockerton the patron, who was a personal friend of Mr. Ellis, inherited the manor and living from a relation, Mr. Chester, Moor Hall, a

* Probably he was preferred to Sutton, then in the presentation of Mr. Cockerton, and the only living in the neighbourhood in the gift of a person answering to the description "gentleman farmer."

bencher of the Inner Temple, or rather from his sister, who died in 1782, æt. 82."

Under such circumstances the patriarchal government of the farmer was necessary to keep rural society together, and they met the necessity. The clergy reside now, but new difficulties arise out of a higher civilization, and the master, in co-operation with the clergy, (especially if the lines are to be deepened between classes, which ought imperceptibly to blend,) is as important and as necessary to the common good as ever. The social condition of the people would be infinitely improved if this were more generally felt.

Of course there are some honourable exceptions, but great complaints are made of female domestic servants as to their passion for cheap finery, impatience of control, and a restlessness keeping them always on the move. The complaint is true, but not always reasonable, many of those who join in it being in fact the cause, by giving false characters; a practice trebly unjust—unjust to good servants thereby dragged down to the same level, unjust to bad servants by taking from them one important motive for amendment, and cruelly unjust and treacherous to those applying for the character. The commandment is simply *not to bear false witness*, just as much for as *against* a neighbour. That is one cause; amongst other causes might be mentioned, we think, the fact of this class being in a transitional state from no education, to, in many cases, an excessive education, too often utterly beyond the reasonable requirements of the domestic servant class, and excluding industrial training,—

"They's a wonder, some o' they gale, they bes, and where it'll all end
Gets holly over me; for nit for no speaking ull they mend."

The Wife of the Old Essex Clerk, by Rev. W. E. Heygate, M.A.

The delusion and snare of public-house benefit clubs is fast, in common with many better things, becoming a thing of the past. Most people consider the Essex Provident Society which is supplying their place, and has a branch at Orsett for the neighbourhood generally, a safe institution, creditable to the county,—

"And that won't be for long now, t'll be fifteen years come May,
My club broke next, and all I'd paid was clean throwd away,
The old members com'd heavy on't, young chaps would na' come in;
I'd 'long to the Providence now, if I wor to begin."

The Old Essex Farm Labourer.

STATISTICS OF POPULATION, PAUPERISM, AND CRIME.

The following reliable and interesting statistics of the Orsett Division and Union are kindly furnished by the highly respectable firm of solicitors, Messrs. North Surridge and Hunt, of Romford. These gentlemen alone could furnish them, Mr. North Surridge having been clerk to the Orsett Union from its formation in 1835 to Christmas 1869 (when he was succeeded by his partner, Mr. Alfred Henry Hunt), and clerk to the Orsett Bench of Magistrates from the year 1857, one year only after the formation of the Division, to the present time.

SUMMARY OF CONVICTIONS

FROM FORMATION OF THE DIVISION TO THE 31ST DAY OF DECEMBER, 1869.

Years.	Assaults.	Deserting Families.	Poaching and Game Trespass.	Drunkenness.	Drunk and Riotous.	Master and Servant.	Malicious Injuries.	Cruelty to Animals.	Criminal Justice Act.	Cattle Plague.	Weights and Measures.	Public House and Beerhouse Licences.	Highways.	Other Convictions.	Total.
1856 . .	13	..	3	..	..	1	16	2	..	..	7	1	4	8	55
1857 . .	6	..	2	1	..	..	5	..	6	..	..	..	5	21	46
1858 . .	9	4	2	5	..	4	12	1	..	..	16	2	16	27	98
1859 . .	26	3	3	25	..	3	16	3	7	..	10	4	23	12	135
1860 . .	10	3	4	13	4	8	4	..	7	..	5	4	5	16	83
1861 . .	9	3	..	3	1	7	6	..	11	..	5	12	1	7	65
1862 . .	11	3	5	8	5	4	5	1	9	..	..	3	11	8	73
1863 . .	17	3	4	..	8	2	3	1	6	..	3	3	7	13	70
1864 . .	11	1	6	2	11	1	9	2	6	..	..	5	8	7	69
1865 . .	7	..	11	..	6	4	5	..	7	..	7	..	7	8	62
1866 . .	8	1	6	..	12	3	1	..	8	3	..	1	5	7	55
1867 . .	9	1	..	..	10	2	2	..	10	3	3	2	8	16	86
1868 . .	11	4	3	2	13	2	7	..	18	..	4	4	5	17	90
1869 . .	15	3	8	2	10	3	8	..	18	..	..	2	1	11	81
	162	29	57	61	80	44	99	10	113	6	60	43	106	178	1048

ORSETT UNION.—POPULATION AND HOUSES.

POPULATION AND HOUSES.

123

PARISHES.	POPULATION, 1841.			POPULATION AND HOUSES, 1851.				POPULATION AND HOUSES, 1861.			
	Males.	Females.	Total.	Males.	Females.	Total.	Inhabited Houses.	Males.	Females.	Total.	Inhabited Houses.
Aveley	391	458	849	430	381	811	161	493	437	930	161
Bulphan	142	112	254	142	119	261	58	136	132	268	58
Chadwell St. Mary	129	107	236	168	123	291	54	230	227	457	54
Corringham	141	114	255	149	112	261	53	131	98	229	63
East Tilbury	152	159	311	183	146	329	65	215	188	403	65
Fobbing	256	172	428	238	191	429	89	209	184	393	89
Grays Thurrock	761	702	1463	840	792	1632	307	1159	1050	2209	307
Horndon-on-the-hill	315	261	576	300	231	531	107	301	221	522	107
Langdon Hills	166	122	288	173	121	294	62	166	123	289	62
Little Thurrock	158	143	301	160	147	307	57	150	144	294	57
Mucking	112	87	199	127	112	239	40	137	116	253	40
North Ockendon	166	160	326	184	164	348	57	187	154	341	57
Orsett	726	607	1333	815	735	1550	262	810	721	1531	262
South Ockendon	494	474	968	541	480	1021	191	673	594	1267	191
Stanford-le-hope	184	152	336	222	217	439	81	260	244	504	81
Stifford	211	191	402	165	164	329	61	144	137	281	61
West Thurrock	382	451	833	382	346	728	114	681	358	1039	114
West Tilbury	182	155	337	136	123	259	61	258	127	385	61
Tilbury Fort, in the Parishes of Chadwell and West Tilbury	147	32	179	128	97	225					
The Barracks at Purfleet in West Thurrock	121	78	199								
Union Workhouse at Orsett	43	59	102								
Total	5369	4786*	10,155	5474	4781*	10,255	1870	6340	5255*	11,595	1870

* The reader will notice the rare fact of the males greatly outnumbering the females.—W. P.

ORSETT UNION (FORMED OCTOBER, 1835).

PAUPERISM.

Guardians, 1835.

Aveley	William Cobbold Wood-
	thorpe.
Bulphan	Mark Gotta.
Chadwell St. Mary ..	Thomas Newman.
Corringham	Henry Sackett.
East Tilbury	John Sawell.
Fobbing	Charles Greenaway.
Grays Thurrock ..	{ John Meeson.
	{ William Seward, jun.
Horndon-on-the-hill ..	Robert Pollett.
Laindon Hills	John Giblin.
Little Thurrock	William Cook.

Guardians, 1835.

Mucking	Robert Surridge.
North Ockendon	William Eve.
Orsett	{ Samuel Newcome, Vice-
	{ Chairman.
	{ Daniel Stammers.
	{ Thomas Woollings.
South Ockendon	Edward Brown.
Stanford-le-hope	William Wilson.
Stifford	Thomas Nokes.
West Thurrock	Ambrose William Skin-
	ner.
West Tilbury	Peter Asplin.
Rev. Thomas Hand,	<i>ex officio</i> , Chairman.
John Henry Stewart, Esq.,	<i>ditto</i> .

Total cost of building Workhouse.	Loan	£3000
	"	700
	"	800
	"	2100
Contract for New Buildings now (1870) being erected nomi-		
nally £1630, say therefore		2000
Total		£8600

Number of Inmates the Workhouse, as now enlarged, can accommodate, 273. Average cost for half-year ending Lady-Day, 1870, 4s. 0½d.

Year.	In-door Paupers.	Out-door Paupers.	Vagrants relieved.	Total Expenditure.
				£ s. d.
1855	457	2593	61	6564 17 11½
1856	465	2362	39	6747 9 3½
1857	459	2128	80	7249 15 9½
1858	457	1947	25	6172 17 10
1859	413	1942	44	5852 16 6½
1860	404	1730	20	6027 7 9
1861	500	1345	106	6036 19 6
1862	415	1420	87	5939 7 6
1863	365	1512	98	6092 1 6½
1864	395	1613	94	5801 3 8½
1865	412	1915	60	6023 0 9½
1866	335	1873	105	6405 11 9½
1867	354	1995	538	7094 11 0½
1868	359	1470	697	7864 7 7
1869	403	1993	297	7269 9 3½
Total	6,193	27,838	2,357*	97,141 17 9

* The increase of tramps in the last three years, in consequence of an injudicious order given to the relieving officer for vagrants, the constable in charge of the Orsett Station, is startling. The order is recalled.—W. P.

ORSETT DIVISION.

The Bench at Orsett was first formed about the year 1842. The Justices at that time were,—
 The Rev. William Palin, Rector of Stifford, The Rev. Thomas Hand, Rector of Bulphan,
 J. H. Stewart, Esq., The Grange, South Ockendon, and
 The Rev. James Chapman, Rector of Dunton, afterwards Bishop of Colombo.
 The Division, conterminous with the Union, and previously a part of the Brentwood Division, was formed August 1, 1856.

JUSTICES WHEN DIVISION FORMED.

R. B. Wingfield, Esq., Orsett Hall.
 Rev. William Palin, Rector of Stifford.
 Rev. John H. Stephenson, Rector of Corringham.
 Rev. E. Sendall, Rector of Vange.
 Rev. George Fielding, Rector of N. Ockendon.

Rev. James Blomfield, Rector of Orsett.
 Rev. H. Tindal, Rector of Bulphan.
 Rev. W. W. Herringham, Rector of Chadwell
 S. Mary.

PARISH OFFICERS, 1870.

25

	Guardians.			Churchwardens.	Overseers.
Aveley . . .	David Robertson . .	Aveley Hall .	Farmer .	Sir T. B. Lennard, Bart., and James Blows.	John Henry Cox and Henry Coldery.
Bulphan.	James Cole	Wick House, Bulphan.	Farmer .	Henry Mann and William Farren Ste- vens.	Jessie Nicolas Gotts and William Collis.
Chadwell St. Mary's.	Daniel Jackson . .	Chadwell Place	Farmer .	Daniel Jackson and — Surridge.	John Weston Gowers and Christopher Ash.
Corringham .	Rev. Samuel Ste- phenson Greatehead	Corringham Rectory.	Clerk . .	H. Charles Long and H. Clarence Long.	George John Long and George Crussell.
East Tilbury .	Charles Asplin, <i>Vice- Chairman.</i>	Tilbury Place.	Farmer .	Charles Asplin and Frank Asplin.	William G. Rollings and Eleazar Williams.
Fobbing . . .	Rev. W. S. Thomp- son	Fobbing Rec- tory.	Clerk . .	Walter Blakeley and William Malin.	Henry Raison and William Burchill.
Grays Thur- rock	Robert Ingram . .	White Hall, Little Thurrock	Farmer .	James Seabrook and John Howell.	James Cousin and James Potter.
	Alfred Sturgeon . .	Grays Thur- rock.	Farmer.		
Horndon-on- the-hill.	William Cobb Cook .	Horndon-on- the-hill.	Farmer .	A. C. Spittey and James Sparkes.	William Pollett and George Watts.
Langdon Hills	Samuel Westwood .	Langdon Hills	Farmer .	Samuel Westwood (sole).	John Glibling and Richard Knight.
Little Thur- rock.	Rev. Cornwall Smal- ley	Little Thur- rock Rectory.	Clerk . .	John Wheeler and Golden Allen.	William West and Benjamin Bradd.
Mucking . . .	William Clark, jun. .	Walton's Hall, Mucking.	Farmer .	William Barnard and William Clark.	William Clark, jun., and Henry Ashford.
North Ocken- don.	William Eve	Manor Farm, N. Ockendon.	Farmer .	William Lamb and Thomas Waters.	John Waters and William Eve.
Orsett	John Wallis, sen. .	Orsett	Gentleman	John Wallis and William Woollings.	Samuel London New- come and George Wordley.
	William Woollings .	Orsett	Farmer .		
	Samuel London New- come.				
Rainham . . .	. . . . .	. . . . .	. . . . .	William Blewitt and Thomas Surridge.	
South Ocken- don.	Charles Sturgeon . .	South Ocken- don Hall.	Farmer .	Charles Sturgeon and John Butt.	Samuel Sweeting, jun., and Joseph Manning.
Stanford-le- hope.	Alfred Spitty . . .	Horndon-on- the-hill.	Farmer .	John Mayes and John Blythe.	Joseph Gentry and Henry Bell Hothwood.
Stifford . . .	John Edmund Davies	Stifford	Farmer .	W. P. Beech (Rector's).	George Bowley and Frederick Wagstaff.
Wennington .	. . . . .	. . . . .	. . . . .	Clement Joslin and — Rogers.	
West Thur- rock.	Rev. Elford C. Leth- bridge.	West Thur- rock Vicarage.	Clerk . .	"None, there being no church-rate."	John Edward Curtis and Stephen Powell.
West Tilbury	Francis Asplin . .	St. Cleves, East Tilbury	Farmer .	Joseph James and John Bland.	John Ellis Major and William Hart.
<i>Ex officio.</i>	John Windle, Vicar of Horndon-on-hill.	Horndon-on- hill, <i>Chairman.</i>			
"	R. B. Wingfield				
"	Baker, Esq., M.P..	Orsett Hall.			
"	William Palin, Rec- tor of Stifford.	Stifford Rec- tory.			
"	James Blomfield, Rector of Orsett.	Orsett Rec- tory.			
"	J. R. Hogarth, Esq..	Heston, Mid- dlesex.			
"	Major Russell . . .	Stubbers, Nth. Ockendon.			
"	H. W. Richards, Vic- ar of Grays.	Sherfield House, Grays.			
"	Sir T. B. Lennard, Bart.	Belhus, Ave- ley.			

SECULAR HISTORICAL ASSOCIATIONS.

From various causes, partly from its locality, our neighbourhood has, beyond most others, been mixed up with historical events. As containing the only fordable point of the river in these parts, handy to Dover, the Roman place of disembarkation, it attracted the Roman Emperor Claudius as a favourable place for attacking the then inhabitants of these parts. This fordable point was East Tilbury, where the high table-land extends almost to the river bank, thus narrowing the stream to be crossed, which upwards spread over the present levels, making it at that time, in some places, two or three miles wide at high water, and the levels at low water being an impracticable swamp. The battle of the Romans with the Britons, who awaited them on this side, will be described under East Tilbury,—

"But how shall such as I thy history tell,
Great river of the present and the past,
Type of continuous time whose mighty flow
Ends in the Ocean of Eternity?
The Briton coracle, like sleeping bird,
Was as a speck upon thee, till the ships
Of Gallic merchants led the Romans here
By strange reports."—*Laindon Hill.*

For some 400 years the tramp of the Roman legions was heard along the road they made to Burstead, and so on to their great settlement Colonia-Camoludunum, now known as Colchester, which gave birth to their first Christian Emperor, Constantine. That road may still be traced along Low Street, etc. (See *East Tilbury*.)

A peaceful invasion is the next historical association. The Romans after spending blood and treasure to win provinces, as we did, threw them off by degrees, as we are doing. Britain was one. Some 200 years have passed since their departure. And now, as we have seen, other strangers land at this same East Tilbury, viz. Chad, fresh from Lindisfarne, and his army of preachers, described elsewhere as a religious association, and here as secular in its influence upon civilization.

The next historical association of Stifford and its neighbourhood is the rush of Harold's Essex fighting men some four centuries later to this same ferry, as the nearest route to the camp of the Norman invader at Hastings.

So it is ever, war followed by peace, peace by war. Our history is the world's history; indeed, it is a type of individual life.

And so it goes on, for the next historical association the mind's eye dwells on is the peaceful pilgrims, choosing the narrower and safer ferry of West Thurrock on their way to the shrine of Thomas Becket, at Canterbury. This too is a secular as well as religious association. (See *West Thurrock*.)

The alternation continues as we come down the stream of time. About three centuries more, we find the Norman tyranny driving into open revolt large masses of the peasantry of our neighbourhood inheriting the spirit of their forefathers, who by their pilgrimages had done homage to Thomas

Becket, more as an advocate of English rights against Norman oppression than as an advocate of Roman encroachment upon royal prerogative. The Jack Straw or Essex contingent of this formidable but outraged and doomed array emerged from Fobbing, which see.

"Back rolls the eye o'er Canvey's Shelly Point
To Fobbing, where Rebellion reared her head.
Hard was the lot of English men, restrained,
Like slaves, to manors where they worked and died ;
But when they fixed men's heads upon their pikes,
Whose eyes yet glared, whose gore kept trickling down,
They marched a bloody march to bloody graves :
And when they took the Tower, and stained the street
With the Archbishop's gore, they won amiss
A pledge as foully broken as obtained.
Behind me, in the woods which Northwards lie,
They made their final stand, and broke, and fell ;
Unless they fled, to die and hang in chains.
The copses shone more gaudy than at eve,
When autumn suns light up the dogwood leaf
And clustering fruits. The dye was human blood,
Then glanced the light not from the dewy leaves,
But broken steel, and weapons hurled aside.
May those dark days return not ! Better wait
On heaven than sin ; For God is Lord of all."

Laindon Hill.

About two centuries more, you see that Roman bigotry which pilgrims, *as Englishmen*, could not be compassing sea and land to honour, putting the torch to the faggots piled about our honoured martyr at Horndon-on-hill.

A quarter of a century more, see England's Queen hastening to inspire with her own courage the train bands camped at West Tilbury, awaiting another device of that same bigotry to subject England to Rome by the Spanish Armada.

Barely a century more, and see what Rome could not do by martyrs' fires and overwhelming fleets done by a kingdom divided against itself. See the army of Fairfax crossing the river from Kent on its way to the siege of Colchester, and knights and yeomen, more or less belonging to our neighbourhood, arming against each other for that miserable strife disgraced by the murder, under a form of law, but against law, of their common king and chief pastor.

These things show the difficulty of separating secular history from religion. Except in the almanac sense, were they meant to be separated ?

TRADE AND COMMERCE.

If market-gardening is to be considered a trade, it promises to be, if it be not already, far ahead of all the trade of Stifford and neighbourhood, though only just introduced. London has an outer and an inner circle of railway communication. And it was so with market-gardening. The inner circle included Barnes, Battersea, Clapton, Fulham, Deptford, Plaistow, etc. As

this inner circle, all within ten miles of St. Paul's, has gradually made way for bricks and mortar, an outer circle has been gradually forming, including our whole neighbourhood, within a radius of twenty-five miles, and covering a much larger area, to meet the increased population of the Metropolis. For vegetables they must have nowadays, and they have them cheap and plentiful. The time is gone by when a cabbage from Holland was an acceptable present. Besides vegetables of every description, such as monks, the market-gardeners of former days, would have gazed at with delight and pride, in their monastery garden at West Tilbury, great quantities of fruit are produced, tons of strawberries being sent up to Covent (Convent) Garden, surpassing anything the monks once grew there. The hot soil, mainly gravel and chalk, is found serviceable for early produce of every kind. Horndon-on-hill and Stanford-le-hope are the chief strawberry districts. Vegetables abound more or less in every parish.*

Chalk is another leading article of commerce; quarries are seen at Stifford, Purfleet, and elsewhere, of large dimensions, and seemingly old enough to have supplied the old Bishop of Rochester (fancy the present, as military engineer, fortifying Portsmouth!) with lime for his Tower of London. All are at present disused except those at Grays, which are worked vigorously and successfully by a limited company. Preparations are being made for opening a new quarry at West Thurrock. Purfleet and Stifford have ceased working for the present.

Lighterage is another branch of trade, somewhat crippled, however, by the competition of the London, Tilbury, and Southend Extension Railway, running through the whole district, with stations at Rainham, Purfleet, Grays, Tilbury Fort, Low Street, and Stanford-le-hope.

MARKETS.

Some may be surprised to find, in the course of this work, the large number of parishes in our neighbourhood that formerly had markets. It is the same throughout England. Miss Burdett Coutts and other benevolent persons have been induced to infer from this that the market is a favourite institution. But there is no greater mistake, as she and other intending benefactors have found sooner or later to their cost. It is just the other way. A market is submitted to where inevitable, otherwise there is a traditionary dislike of it among the class who would supply it, as a badge of villanage. The favourite English institution is the shop, which came into the field when England had become free. From that time we are a nation

* The first introduction of vegetables for sale seems by Fuller's account to have been about 1590. In bills of fare for dinners in 1578 are several charges for "parsley, sorrel, and other herbs," and a charge of 12d. for "2 dishes of buttered peason," on July 1, which, supposing the value of money to have been then four times greater, would now at that same price procure about 8 pecks. Fuller says, previously to the time he fixes for the introduction of gardening for profit a mess of *ratk*, ripe or early peas, was a dainty for ladies, they came so far and cost so dear. In the bill for Alleyn's foundation-dinner at Dulwich, Sept. 13, 1619, "two colleforeys" were charged 3s. (about 9s. according to the present value of money), "30 lettices, 4d."—Lyson's *Environs of London*.

of shopkeepers, and are content with our name ; it means we are free. The truth is, markets began when England was the Englishman's house of bondage. The lord compelled his dependants to go to his, and only to his, market, paying him for licence whether to buy or sell. "The villeins of a particular lordship," as Mr. Heygate observes, "could only go to market in the market of that lordship, which doubtless made their purchases very much dearer, nor could they sell without permission,* as Piers Ploughman laments,—

‘For may no cherl chartre make,
Ne his catel selle,
Withouten leve of his lord ;
No lawe wol it graunte.’

Froissart says that the serfs were more oppressed in England than on the Continent, and especially in Essex, Kent, Bedfordshire, and Sussex." (*Alice of Fobbing*.)

In the course of time buffoons and mummers sought a precarious living by going now and then to the market, as their best market. This pleasure part of the market, in the form of a fair, perhaps originated by the lord as an attraction, is the only part left ; and, perverted and abused as it is by licentiousness, the sooner that follows the better. The record of a market does not show the place to have been more important and populous than adjoining parishes, but the court influence of the lord procuring him a charter, and the absence of shops.

MANORS, AND DIVISION OF MANORS.

In the course of this work some districts will be mentioned, each forming originally, in some cases, a single lordship under one name, and irrespectively of parishes, as known to us, but into which they were not broken until afterwards ; thus, the Ockendons, and the Thurrocks, and the Tilburys. But then our neighbourhood was mainly forest, with patches here and there of cleared ground. As clearing went on, and population increased, the property grew in value. Then, as a convenient sop to a courtier who had great faith in that part of Scripture, at all events, which describes the woman's success with the unjust judge, or because the king wanted a slice of it for himself, it was broken into several, conterminous with the modern parishes, each still under one owner or lord only. Some of these self-contained manors, as they are called, conterminous with parishes, remain ; thus, Orsett. But as a rule, as clearing went on, civilization and population went on advancing, and so the land became still more valuable, it was still further subdivided, forming manors within manors, to gratify a court favourite, or silence an enemy, or to buy peace of Rome (instead of "NO PEACE WITH ROME!") by enriching an ecclesiastic, or to portion a daughter. Thus Stifford, formerly one lordship, under David de Stifford, was broken into two, Stifford Hall, and Clay's or Flete-hall. This is suggested as a merely rough and ready

* "Thus, in the next parish to Fobbing, A.D. 1281, Edward I. granted to the Giffards of Bures the profits of the fair and markets of Horndon-on-hill."—*Morant*.

statement, a sort of bird's-eye view of the manorial question, for the general reader.

The following learned papers, kindly prepared for this work by Miss Fry, of Plashet, Stratford, will be found to throw much light on our early local history, in connection with baronies and manors. They are described here, because relating to no one parish exclusively, but to the several parishes named and described in them :—

FEUDAL NOTES OF STIFFORD AND THE THURROCKS.

It is from that inestimable record, known as Domesday Book, that we obtain the earliest particulars respecting the present parish of Stifford, of which the following translation is offered to the readers :—

In Stifford [Stiforda] St. Mary [of Barking] has 40 acres, formerly 1 villein, now 2, and 2 bordars, 1 acre of meadow. Formerly one carucate of arable, now one-half, and valued at 3*s*. There did, moreover, belong to this estate 30 acres which William de Warren has taken in exchange, as he himself says. There are also 30 other acres and 2½ acres of meadow, valued at 3*s*.*

Stifford [Estinfort] was held by Aluric, a freeholder, as a hide, and 30 acres; now the same Hugh holds it [of the Bishop of Bayeux]. Always 1 bordar, and 1 carucate of arable and 5 acres of meadow, valued at 30*s*. Of this estate 13 acres are in William Peverel's soke of Thurrock, according to the testimony of the Hundred. To the church† of this manor 30 acres are attached, which the neighbours gave in alms.

[In Stifford] Craohv. Hugh holds of the bishop what Alwin, a freeholder, held as a manor and as one hide and a half; always 1 villein and 1 bordar. Then one carucate of arable, now half; woodland for 100 hogs 1½ acres of meadow. Then and afterwards valued at 50*s*., now at 20*s*.‡

In Estinfort [Stifford] Gilbert, a vassal§ of the Bishop of Bayeux, held one hide and a half, which the son of Tuold now holds of the bishop. There were always 3 villeins and 4 bordars, and 2 carucates of arable in the demesne, valued at 30*s*. It is testified by the Hundred, that this hide of land belonged in King Edward's time to Thurrock, to William Peverel's manor, except 10 acres.

Calculating the hide of land at 120 acres, the total amount thus recorded in Stifford is 640 acres. But this, probably, relates only to the enclosed lands; forests, being no objects of assessment, are rarely if ever mentioned in 'Domesday.' There were, we find, only five ploughgangs of arable, and 10 acres of meadow. One of the manors had woodland that afforded acorns and beech-mast sufficient for the pannage of 100 hogs. In neither of the entries is any notice taken of the live-stock in the parish of Stifford.

The population recorded, consisted of 6 villeins, doubtless with their

* *Liber Domesday*, vol. ii. p. 16; *Terra St. Marie de Berchinger*.

† *Domesday*, vol. ii. p. 24*b*.

‡ *Ibid*.

§ *Ibid*.

families, and 8 bordars with theirs. Perhaps we may translate bordars as cottars, rendering to the lord of the manor a fixed amount of produce as rent, such as fowls, eggs, and other small provisions.*

The villeins are thought to have been lower in the social scale, especially in Saxon times. "A sort of people in a condition of downright servitude, used and employed in the most servile works, and belonging, both they, their children, and their effects, to the lord of the soil, like the rest of the cattle or stock upon it." "On the arrival of the Normans here, it seems not improbable that they who were strangers to any other than a feudal state might give some sparks of enfranchisement to such wretched persons as fell to their share, by admitting them, as well as others, to the oath of fealty, which conferred a right of protection, and raised the tenant to a kind of estate superior to downright slavery, but inferior to every other condition. This they called villenage, and the tenants villeins."†

That this idea is correct is proved by the fact that 6 villeins in every village were amongst the persons sworn to give the needful information to the Royal Commissioners at the adjustment of the Survey.‡

To this servile population must be added the lords of the manors, and their households if resident, their bailiffs if absent. The nuns of Barking had, probably, a grange and a farmer; and the church, with its 30 acres of glebe, would be served by a priest. With the exception of these ecclesiastical possessions, the whole parish was held of the Conqueror by his half-brother Odo, Bishop of Bayeux, whose rule had supplanted that of the Saxon proprietors in this and other neighbouring parishes. King William created Odo Earl of Kent, and made him Governor of Dover Castle, which fortress became henceforth the *Caput Baronie* of the vast possessions held in England by this turbulent and warlike prelate. In the tenure of various manors held by him of the king, and of him by his knights and feudatories, traces of this dependence may be found in Essex, and other counties as well as Kent, for several centuries. Thus, in 1269, Henry de Cramavill held manors in Rainham and three other places, by the tenure of a yearly payment of 60*s.* to the ward of Dover Castle.§

In our county Bishop Odo possessed 39 manors, 18 of which are in the hundreds of Chafford and Barstable. Of this 18 he kept in his own hands as demesne a great lordship at Burghsted, and another at Dunton. In the remainder he enfeoffed his knights and retainers. They are named in Stifford as Hugh, and the son of Turolde. The same Hugh also held manors of the bishop in Thurrock [Turocham], Rainham [Reneham], and a place called in 'Domesday' Limwellam. It is probable that the De Cramavill family were the descendants of this Hugh, as they succeeded him in Stifford, Thurrock, and Rainham. The son of Turolde was enfeoffed by Bishop Odo also in manors at Chadwell [Celdewellam], West Horndon, Fange, Basildon, and

* Ellis, *Introduction to Domesday*, vol. i. pp. 82, 83.

† Blackstone's *Commentaries*, book ii. chap. 6.

‡ Ellis, *Introduction to Domesday*, vol. i. p. 21.

§ Morant, sub tit. Rainham, etc.

Wiefort, as well as "Hasinghebroe," in Stanford-le-hope, which last consisted of upwards of 12 hides of land, valued at £10 yearly. It is not easy to say who this Turolde and his son were. Turolde of Rochester is often named in 'Domesday' Book, in connection with Bishop Odo's lands in Essex. He appears to have been an unscrupulous invader of other men's rights. Thus, in Mucking, Turolde of Rochester stole [abstulit] 30 acres from St. Mary, of Barking, and laid them into the fief of the Bishop of Bayeux.*

In Thorington he seized land unlawfully, which Ralph afterwards held of the Bishop of Bayeux; and in Hanninfield he intruded upon land, which the Abbot of Ely disputed with him. Turolde of Rochester and this Turolde may be one and the same person.

Their habits appear to have been of the same unscrupulous character; for it is recorded in Fobbing† that Turolde seized 30 acres from the estate of the Count of Boulogne, which were added to the fief of the Bishop of Bayeux. Morant considers that Turolde and his son were succeeded by the Montchesney family.‡

THE THURROCKS.

To the south of Stifford, bordering on the Thames, are the three Thurrocks, all known in Saxon and Anglo-Norman times by this one name; variously spelt, and Latinized as Turoc, Turroc, Turocham, and Turrucam.

WEST THURROCK.

In West Thurrock§ the principal part of the parish was held by the Bishop of Bayeux as the capital-tenant under the king. His under-tenant, Hugo, here, as in Stifford, succeeded Ulwin, the Saxon freeholder. He was also enfeoffed in the land of another Saxon, Alward by name. Mannic, a third Saxon proprietor, was replaced by Anshetill, another feudatory of the Bishop of Bayeux. The amount of land in West Thurrock over which the feudal rights of this prelate extended was 4 hides and 80 acres.

In addition to this, must be added 1½ hides and 42 acres that were possessed in Edward the Confessor's time by eleven freeholders. This land was unlawfully seized by Tedric Pointel, but was taken into the king's hands afterwards.

This makes the amount of enclosed land in West Thurrock 782 acres. We also find pasture for 130 sheep recorded in this parish. But of woodland there was only enough for 15 hogs. There were 24 acres of meadow. On the land occupied by Hugo, the arable had decreased from three carucates [ploughgangs] to only one, but the money value was increased from 50s. to 60s. The recorded population is only 2 bordars.

The manor occupied by Anshetill contained 340 acres; in Saxon times

* *Domesday*, vol. ii. p. 17.

† *Morant*.

‡ *Domesday*, vol. ii. p. 26.

§ *Domesday*, vol. ii. p. 24.

3 bordars and 6 slaves were there, but under the rule of Anschetil there were no slaves, but instead 2 villeins and 8 bordars. The amount of arable remained the same; the value was increased from £3 to £4.

LITTLE THURROCK.

A similar result of the rule of Anschetil is observable at Little Thurrock. There he held as a feudatory of the Bishop of London, having superseded Ulwin* [probably the same Ulwin we heard of in West Thurrock], in a manor consisting of 2 hides and 2 acres. There had always been 2 carucates of arable. In Saxon times there were only 2 bordars, but under Anschetil there were 6. There had been 6 slaves, but he had reduced them to 1. There was woodland for 50 hogs, pasture for 50 sheep; there was formerly a fishery, afterwards none. The live-stock on this manor is recorded as having been formerly 6 head of cattle, 'now' 5,† always 2 farm-horses and 2 colts; formerly 12 hogs, 'now' 16; formerly 80 sheep, 'now' 128.

The annual value was always estimated at 30*s.* 6*d.* Anschetil was clearly an improving landlord.

GRAYS THURROCK.

That portion of the Thurrocks now known as Grays Thurrock, is recorded in 'Domesday' as having been two manors, one belonging to Harold, the other to Almar.

Harold's was a great lordship, estimated at 13 hides of land, valued at £12 annually, and after the Conquest fell to the possession of Robert, Count of Eu, cousin to King William. Almar's manor was measured at 3 hides and 42 acres, valued at £6. Nine socmen were attached to this manor, who held between them 2 hides of land; this estate became the property of William Peverel, of Nottingham, the natural son of the Conqueror.

These both were very great Barons, whose chief estates lay in distant counties. They both held their Thurrock manors in demesne, that is, in their own hands, and the produce would be stored up for their use.

To Harold's manor were attached 7 houses in London, one of which we may presume became the town residence of the Count of Eu, and to it would be easily conveyed by water, the produce of the manor at Thurrock. It was the only property that the Count of Eu possessed in Essex; and in those days, when rents were paid in kind, and money was scarce, such an accessible country manor would be extremely convenient; independent of the power of indulging there, among the Essex forests, in the Norman passion for the chase, this manor contained in King Edward the Confessor's time 6 carucates of arable on the demesne, and 10 amongst the tenants [hominum], 12 villeins, 16 bordars, and 16 slaves. But under the Count of Eu there were only 5 carucates of arable on the demesne, and 13 amongst the tenants, 17 villeins, 45 bordars, and only 8 slaves. The diminished number of slaves amongst the Norman lords is almost universally observ-

* *Domesday*, vol. ii. p. 11.

† "Modo," now: the time of the Survey.

able. From some cause downright slavery must have been inconsistent with their habits and modes of tenure. On this lordship of Thurrock there was woodland for 200 hogs, pasture for 500 sheep, 40 acres of meadow, 2 fisheries, 5 cows, 3 farm-horses, [runcini], 16 hogs, 550 sheep. The value formerly estimated at £12, but under the Count of Eu at £30.* The increase of population is worthy of remark. Such facts as these prove that the change from the Saxon to the Norman rule was not always for the worse.

Robert, Count of Eu, was one of the Norman Barons summoned by William, then only Duke of Normandy, to attend the famous Council at Lillebonne.† He afterwards accompanied him in his invasion of England, where the Conqueror intrusted to him the custody of the Castle of Hastings; he also bestowed on him and his son William d'Eu great estates in various counties. Through the great obscurity of past ages we have historic glimpses of Robert, Count of Eu. In 1070 he was one of the Barons sent to check the Danish invasion of Yorkshire. During King William's subsequent absence in Normandy, Count Robert was left in England, in high authority.‡ After the death of the Conqueror, he espoused the side of William Rufus, in opposition to that of Robert Courthouse. Four generations passed, and then the last male heir of these ancient Counts of Eu died, leaving an only daughter and heiress, Alice, the wife of a Frenchman, Ralph de Lusignan, or De Ysoudun. She lived during the reigns of Richard Cœur de Lion and John; on the loss of Normandy by that king, she was, like many others, obliged to decide to which monarch she would give her allegiance. Her choice was in favour of Philip Augustus, the French king, with whom in 1219 she as a widow made a treaty by deed,§ respecting the restoration of her Comté of Eu, which he had seized. Her descendants, being the Counts of Eu of the second race, became henceforth decidedly French, and the English estates escheated, as a matter of course, to the Crown. Morant overlooked these facts when he says,|| speaking of Thurrock, 'This manor becoming vested in the Crown [by what means we do not learn], King Richard I. in 1194 granted it to Henry de Gray.'

The probability is, that Ralph de Lusignan, the husband of the Countess Alice, being a Frenchman, not a Norman, had in some way fallen under the displeasure of King Richard, during the wars of that monarch with Philip Augustus, King of France.

We must now return to the second and smaller Manor, originally possessed by Almar the Saxon, and afterwards by William Peverel. The entry respecting it in 'Domesday' is translated as follows:—**

Turroc is held by William [Peverel] in demesne; it was held by Almar in King Edward's time, as a Manor, and as 3 hides with 42 acres. Then

* *Domesday*, vol. ii. p. 63.

† *Orderic Vitalis*, vol. ii. p. 115, edit. of Rouen.

‡ *Monasticon*, vol. i. p. 141. Charter to St. Augustine's, Canterbury.

§ M. de la Mario, *Recherches sur le Bray Normand*, vol. ii. p. 35.

|| *History of Essex*, vol. i. p. 95.

** *Domesday*, vol. ii. p. 90.

2 Villeins, now 3. Then 21 Bordars, now 18. Always 2 slaves, and 2 carucates of arable in the demesne. Then 4 carucates of arable among the tenants, now 5. Pasture for 100 sheep. Always a fishery. Then 2 villeins [query cattle], 58 sheep, 1 cart-horse: now 5 cows, 4 calves, 85 sheep, 8 hogs. Then it was worth £6, and the same when he took possession, now £12 and an ounce of gold. To this Manor belonged 9 socmen in King Edward's time holding 3 hides; now there are 5, holding a hide and a half. And Gilbert, one of the Bishop of Bayeux's vassals, holds a hide and a half less 10 acres; and the Hundred does not know by what means. Twenty acres are also held by Anschetill, one of the Bishop of London's vassals, which did belong to this Manor in King Edward's time, as to this also, the Hundred knows not."

William Peverel, of Nottingham, the capital Lord of this Manor, was son of the beautiful Ingelrica, daughter of Ingelric the Saxon; and, although he bore his name, was only stepson of Ralph Peverel, the Essex baron, the husband of his mother. William Peverel, of Notts, so called to distinguish him from his half-brother, William Peverel, of Dover, was greatly trusted by his lord and father, King William the Conqueror. He made him Castellan of Nottingham Castle, and endowed him with vast estates in the midland counties. In Derbyshire, the remains of the castle of Peverel of the Peak recall his memory. In Essex he held only two manors, this at Thurrock, and another at Thorington [Toringdunum]. William, his son and heir, was accused of having poisoned Ralph, Earl of Chester, towards the close of Stephen's reign. His Honour of Nottingham was consequently forfeited, and he fled, his disappearance giving rise to romantic stories respecting him. He left one sole daughter and heiress, Margaret, wife of William Ferrars, third Earl of Derby. Their marriage took place at Canterbury in 1163, Thomas à Becket, the Archbishop, being the officiating priest.* Margaret Peverel inherited the remainder of her father's estates, or perhaps had them settled as her marriage portion before the forfeiture. She is said to have lived till 1247; it is possible that such may have been the case, as in those ages marriages were contracted in childhood. Earl William Ferrars gave by charter, sans date, the church of Thurrock [Turrok], with all its rights and appurtenances, to the Knights of St. John of Jerusalem, for the health of his own soul, that of his wife, of his ancestors, and his heirs. This charter is given in the 'Monasticon.'† The manor of Thurrock was long in the possession of the Ferrars family, and was settled, together with their other Essex estates,‡ by William de Ferrars, seventh Earl of Derby, in 1252, upon his younger son, William de Ferrars, of Groby, to hold of him by the service of five knights' fees. On the death of William, sixth Earl of Ferrars of Groby, in 1414, his granddaughter and heiress, Elizabeth, carried these Essex estates in franc-marriage to her husband, Sir Edward Grey; and what rights the Ferrars family retained in Thurrock, seem to

* Mills' *Catalogue of Honour*.

† Vol. vii. p. 807.

‡ Woodham Ferrars, Stebbing, Fairstead, and a messuage at Cheche or St. Osmth.

have gone with them to the Greys.* We thus find, both the manors into which Thurrock was divided became the property of the members of the Grey family. It may well bear the name of Grays Thurrock; and here is a very suitable place to mention some particulars respecting the origin of that illustrious family, of which Grays Thurrock, in Essex, certainly appears to have been the English cradle; like many other cradles, very humble as compared with the after fortunes of its occupant and his descendants.

French genealogists assert that the name of this family is derived from the parish of Gray, in Normandy. They consider that the descent of the De Greys or Grays from the lords of Croy, in Picardy, as assigned to them by Edmundson and some other English genealogists, is both fabulous and ridiculous.† Dugdale, however, is an exception; he commences his pedigree of the Greys with Henry de Gray, to whom Richard Cœur de Lion gave the manor in Thurrock.‡ We, however, will go further back, to Anschitillus de Grai, who is recorded in 'Domesday' as holding seven manors in Oxfordshire, of the barony [then escheated] of William Fitz Osborn, Earl of Hereford.§ Contemporary with Anschitillus, notices of the Gray family occur in Normandy, in which duchy Gray is a village on the shore of the English Channel, in the modern department of Calvados.|| In 1082, Gisla, daughter of Turstin, gave all her land in Gray and Donnville to the Abbey of the Holy Trinity at Caen; ** her nephew, Turstin, to whom the fief belonged, [cujus feodum erat] consenting to the same. The authors of the 'Recherches sur le Domesday' do not hesitate to set down Anschitillus de Grai, of Oxfordshire, as the younger brother of Turstin, feudal lord of Grai. Whether in England or in Normandy, the links in the family chain seem to be entangled, if not entirely missing, until the end of the twelfth century. Then, in 1168, Henry and William de Gray appear as benefactors to the Abbey of Longues.†† Also in a charter, sans date, William and Henry de Gray, son of Serlon de Gray, acknowledged that their elder brother, Richard De Gray, had given the advowson of Tracy to the Abbey of Cericy. In 1184 William de Gray owed 16s. to the Normandy Exchequer,‡‡ and soon after William de Gray confirmed to the Abbey of Cericy the tithes of all his land at Litry.

John de Gray witnessed a charter, sans date, of John, Count of Mortain, afterwards King of England.§§ In 1212, Richard de Gray and his wife, and his son Richard, appear, giving the tithes of Eguay to the church of Bayeux.||| Comparing these facts with the first authentic ancestor of the Gray family,

* Dugdale, *Baronage*, sub tit. Ferrars, and Grey of Groby.

† *Recherches sur le Domesday*, p. 164, etc., par MM. Léchandé-d'Anisy et de Sainte-Marie; Caen, 1842. It is much to be regretted that this splendid work has not been completed beyond the letter A.

‡ *Baronage*, sub tit. Grey.

§ *Domesday*, vol. i. p. 161.

|| Almost due north of Caen, and east of Bayeux.

** *Recherches sur le Domesday* quotes *Gallia Christiana*, tome xi., instrument 71 A.

†† *Recherches sur le Domesday*, ut supra.

‡‡ Page 271, ut supra.

§§ Before 1190, ut supra.

||| Ut supra.

Henry de Gray, of Thurrock, we see that he received that great manor a gift from King Richard in 1194, and is supposed to have died about 1224 or 1225, leaving six sons—Richard, John, William, Robert, Walter, and Henry. It is impossible to doubt the identity of races, although evidence has not yet been found, that we are aware of, to prove the identity of the individuals. It is quite possible that Henry de Gray, the son of Serlon de Gray, and brother of William, may be the same person as Henry de Gray, of Thurrock. That the younger brother or nephew of a Norman knight should be a follower of their lion-hearted Duke, and receive a gift of land in his kingdom of England, was a most likely occurrence. The names by which Henry de Gray, of Thurrock, called his sons, are also very significant.

The result of the foregoing inquiry is, that a family possessed the village or parish of Gray, in Lower Normandy, as its feudal lords, at a period coeval with William the Conqueror. That Anschetill de Grai was seated in Oxfordshire at the same date. That after the lapse of a century the family of De Gray is again found in the same district of Normandy, giving benefactions to the neighbouring abbeys and churches. That Richard Cœur de Lion bestows on one of them the Manor of Thurrock, in Essex, and that from him have descended the widespread and distinguished houses of the Greys in England.

Henry de Gray, of Thurrock, strengthened his position by marrying Isolda Bardolf, with whom he obtained other estates as her portion.* He was in the service of Henry III., and the Lordship of Grimstone, in Notts, was granted him for his support whilst so employed. King John had previously by charter granted him the privilege of hunting the hare and fox in any lands belonging to the Crown, except the King's parks. This reservation would bound his hunting on the side of Havering Bower.

The fortunes of the family were now established. Walter, the fifth son, after being translated from the Sees of Lichfield and Worcester, was raised to the Archbishopric of York. John was bailiff of Chester, and his descendants were the Greys of Wilton and Ruthyn, and Groby. The other younger sons were well portioned off; and as for Richard, the eldest, he became one of the great barons of the realm, and was seated at Codnor, in Derbyshire. In the troublous times of King John and Henry III., he took an active part. He first sided with John against the barons, and received the forfeited estates of John Humez and Simon de Caney in reward, as well as being invested with several offices of high trust. He was Sheriff of Essex in 1238. Afterwards Richard de Grey took part with the rebellious barons against Henry III., and lost some of these appointments, especially that of Governor of Dover Castle.†

Dugdale does not give the date of the death of either Henry de Grey or of Richard his son. John de Grey, son and heir of Richard, died in 1271,

* Dugdale, *Baronage*, vol. i. p. 709.

† Dugdale, *Baronage*, *passim*, sub tit. Grey of Codnor.

seised, amongst other estates, of the Manor of Thurrock, in Essex, which remained in possession of his descendants as late as the year 1521.*

Sir Edward Grey, the husband of Elizabeth Ferrars, daughter and heir of the last Lord Ferrars, of Groby, was son of Reginald Lord Grey, of Ruthyn, and was therefore descended from Henry de Gray, of Thurrock, through his second son John, the Bailiff of Chester. The relationship between the two branches had by that time (about 1450) become extremely remote, but the stock was the same.

CONFORMATION OF THE PARISHES, AND OTHER LOCAL SPECIALITIES.

"The positions of the church, village, etc.," says a local correspondent, familiar with every nook, "carry out the correctness of the popular tradition as to the formation of our parochial divisions in *Saxon* times, when 'the possession of five hides (120 acres) of (boc) land with *chapel*, kitchen, hall, and bell, converted a churl into a thane.' As a rule, the hall and church adjoin, and are situated in the *centre* of the parish, on the most eligible site and fertile soil,—with low land in one direction, to supply the early settlers with grass, fish, etc.,—and with high land in another, to provide game, timber, and fuel. Should the village (if any) not have clustered around, special reasons can generally be adduced, such as contiguity to a line of route, or to the common (fole) lands. To obtain these varieties of high and low land, some of the parishes, such as Stifford, Rainham, Wennington, Grays, E. Thurrock, Chadwell, E. and W. Tilbury, Mucking, Fobbing, Corringham, Stanford-le-Hope, extend miles in length from the river to and through the hills, with church, village, etc. in the centre, except W. Thurrock, Grays, E. Tilbury, and Fobbing, whose church and people are on the river-side, these places being natural harbours, or their hill-parts reaching the river-bank.

"The same natural features or requirements may have had influence in determining the boundaries of the hundred. There is evidence that the head-quarters of Barstable hundred were at Basseldon—a small property is still known as Barstable Hall—and near by is a meadow, called the Fair field, and in which, until comparatively recent times, cattle used to be bought and sold.

"In poor forest districts, the last to be reclaimed, the manors and parishes are generally co-extensive; but in more fertile districts, like our own, there are often several manors, or parts of manors, within a parish, and these are a good deal subdivided into smaller properties or messuages; doubtless originally reclaimed and cultivated on the cottier system by the owners, *i. e.* copyhold tenants, who, by keeping possession, turned the tables on the original lords, and in point of fact, if not of law, became actual possessors. This may be deemed the origin of that famous yeoman or middle class, whose annals must be sought elsewhere than in public archives, and whose wondrous influence has always been *felt* rather than expressed. Thus, we are told, that Jack Straw's rising is connected with *Fobbing*; it was certainly

* Morant's *History of Essex*, vol. i. p. 95.

supported by the men of this part of Essex, and shows that those independent tendencies, which afterwards ripened into the principles of civil and religious liberty known as *Puritan*, were thus early and strongly developed.

"The same characteristic feature of a local small proprietary extends to the present day, all down the fertile lands by the river bank from London to Rochford. With the exception of Orsett Hall, Belhus, and Horndon estates (and the large proportion still in the hands of Ecclesiastical Commissioners and other religious or charitable bodies), there is no estate of any territorial extent—and of course few residents of the gentry class. Even the last year or two, when remains of an old (titled) estate as Rochford Hall, and others, have been put up for sale, they invariably became subdivided, and returned into the ownership of a yeomanry class."

The author has a high respect for the yeomanry class, but "*toujours mouton*" has passed into a proverb. He would say the same of a population preponderating as much in aristocracy. As the district is opened up by railways, there may be once more a greater mixture, and fusion of classes prevents confusion. An "assorted" population works best for all.

EXPLANATION OF TERMS.

DOMESDAY BOOK.—"When King Alfred divided his kingdom into counties, hundreds, and tithings, he had an inquisition taken of the several districts, and digested into a register called *Dom-boc*, i. e. the judicial or judgment-book, deposited in the church of Winchester, and thence entitled *Codex Wintoniensis*, to which King Edward seems to refer in the first chapter of his laws. The general survey taken by William the Conqueror was after the precedent of King Alfred, and seems but a correction of, or rather addition to, the same name, doom-boc into Doomday Book. And therefore a trifling derivation [Stowe's, nevertheless, *Annals*, p. 18] to impute the name to *Domus Dei*, as if so called from the church wherein it was first deposited; nor is it any wiser conjecture to ascribe it to Doomsday, or the final day of judgment." . . . "The addition of *dey* or *day* does not augment the sense of the word, but only doubles and confirms it. For the word *dey* or *day* here does not really mean the measure of time, but the administration of justice. Even now in the North a *dersman*, or day's man, is an arbitrator, umpire, or judge. So a doomsday book is no more than the book of judicial verdict, or dooming of judgment."—Kennett, *Parish Antiquities, Glossary*.

Rudborm, *Anglo-Sax.* tome i. p. 257, adopts the same derivation. See Sir Hen. Ellis, *Gen. Introd.* to Domesday Book.

"Neither is there any daysman [umpire] betwixt us, that might lay his hand upon us both."—Job ix. 33. "In some of the northern parts of England any arbitrator, umpire, or elected judge, is commonly termed a dresman or daysman. The word 'day' in all idioms signifies judgment."—*Dr. Hammond*.

"At the great domesday inquisition the common pasture seems measured by hides, arable land by carucates, and the meadows by acres."—Kennett, *ut supra*.

"*Hide*. Varied in different places. Some think it was 100 acres; others, as much as could be ploughed with one plough in a year; or as much as would maintain a family."—*Morant*. *Carucate*. From Fr. *charrue*, plough. "By 7th & 8th Will. III. a ploughland is 50 acres."—*Ibid*. "A term of Norman introduction, approaching in quality to a hide, a word of Saxon origin."—*Spelman*.

"*Homines* were the capital tenants under the lord."—*Ibid*.

"*Villans* are those that dwelt, not under the lord's roof, as the *Servi*, but in the *village*; in little houses, not absolutely their own, but holden at the will of the lord, like our copyholders; for which they performed several customary services of husbandry, etc. They were appendant, and belonging to the manor, and passed with it to every new lord."—*Ibid*.

"*Bordars* held a little house of husbandry on the *bords*, or outskirts of the manor, with some land, on condition of supplying the lord with certain provisions."—*Kennett*.

"*Servi*, in effect in a slavish condition; not at their own disposal, but retainers of the lord's family; and as much part of the stock of the manor as the cattle, etc. And so were their children."—*Ibid*. "Received wages instead of land."—*Spelman*.

"*Coliberti*, such of the former as were enfranchised, but still paid some duties to the lords."—*Kennett*.

"*Runcini*, working horses. *Animalia*, bullocks, cows, and other black cattle."—*Ibid*.

"*Hundred* denotes the jury by which the Survey in Domesday-book was made. It consisted partly of Normans, and partly of the ancient English or Saxon inhabitants."—*Ibid*.

Firmarii (farmers). "The word 'farme,' from feorman, to feed, signified in the fourteenth century a meal, or food."

"This hasty farm hath been a feste."—Chaucer.

Cooke's Herefordshire (Linton).

ANTIQUITIES.

These will, in general, be described under the respective parishes.

The following is obligingly communicated by Mr. Richard Meeson, F.S.A., F.G.S., of Duvals, Grays, and is inserted here as applying to the neighbourhood generally:—

"The soil of your parish [Stifford] consists mostly of Thanet sands overlying the chalk; but in a portion of the parish, north of the Mardyke, the chalk is overlaid by the London clay.

"This stream was formerly of much greater extent, and sent down through Stifford a branch to the Thames at Grays, the course of which is still perceptible, and from which, perhaps, the large deposits of brick-earth at Grays have been derived.

"The various strata in these districts are so rich in fossil remains of

various ages, that a mere list of them would occupy many pages; it may be sufficient to mention that in Grays alone are found the remains of twenty-one different species of large mammalia, viz. elephant, rhinoceros, ox, etc., of which but four now exist in England, and about half of which are totally extinct.

"The most remarkable fossil shell found here is *Cyrena fluminalis*, which is not now to be found in existence nearer than the Nile. Here it is plentiful.

"The Mardyke has been recently deepened for the drainage of the district above, in which operation a worked flint axe, polished, a fine bronze sword, and a bronze spear-head or dagger, of a type of which but one other specimen exists in England, but is not very uncommon in Germany and Ireland, were found.

"Roman remains are abundant, but do not appear to indicate more than the occupation of the country by the middle class. A case at the Jermyn Street Museum* contains these specimens, and I cannot help thinking that, when this district is thoroughly examined, the connection between the Prehistoric and the Historic periods will be greatly developed.

"A curious feature of the district is the occurrence of the Dane holes, as they are called by the country people, and of which antiquarians form such different ideas. I believe they are simply excavations to obtain chalk for lime-burning; subsequently, however, used for other purposes, as for burial in the Roman period. I have opened one full of Roman burial vases crushed by the fall of the roof, but from which I extracted one nearly perfect, containing the bones of a female and child, with bronze armlets, and a spindle whorl of lead. I have never seen in them evidence of occupation as dwellings or stores. The mode of obtaining chalk by this mode of sinking wells down to the chalk, and then driving tunnels, is now in operation.

"The submerged forests of the Thames in Grays are also worthy of notice. There are here three; the upper one consists almost wholly of yew timber and brushwood, about three feet thick; then three feet of river mud; and then another forest about the same thickness, principally yew; then three feet more mud; and then the lowest containing, besides the yew, large trees of elm and oak, but so decayed that they can be dug with the spade. This is not the case with the yew, which, when dry, is very hard, and can be worked, and resembles rosewood.

"At a later period we find the Roman burials, partly by cremation, and sometimes in heavy chests, but no evidence of Christianity."

SEA-WALLS.

So called, no doubt, from the waters of this part of the Thames Valley

* The attendant will direct to it on inquiry for "Mr. Meeson's Case." It will well repay the trouble.—W. P.

having the appearance of an arm of the sea, until confined by them within the present narrow channel.

These, with the Mardyke river, etc., are managed by a commission empowered to levy rates.

The origin of the sea-walls, as far as can be gathered from Dugdale, seems to have been as follows:—Lands adjacent to the Thames and its affluents, and more or less flooded by them, were given by the Crown on condition of the owner making and maintaining all walls, dykes, etc., necessary to reclaim and protect such lands. This was called “inning.” In case of defect and damage the Crown issued a commission to assess the fine to be imposed in that particular case only, which done, the commission broke up. The commission now sits *en permanence*. If the fine was not paid, the lands were forfeited. Dugdale mentions numerous cases, going as far back as John. Thus, “The first mention wherewith I have met concerning the marshes of Essex, is in King John’s time.

“Roger de Crammavill was attached to show cause why he did not stand to the determination made in the said King’s Court, by a fine, betwixt himself and the Prior of S. John of Jerusalem, touching the banks, gutters, and ditches to be made in Renham Marsh; at which time the said Prior produced the before-mentioned fine made betwixt them; which testified, that the said Roger did then agree that he and his heirs would make and repair these banks, etc., according to the proportion of his land in that marsh, so that every acre which the said Roger did possess should be taxed as those that belonged to the Prior. And the said Roger came and acknowledged the agreement; and justified that he had fully made these banks according to what belonged to his tenement; and thereupon put himself upon the view of those who knew the laws of the Marsh.”—*History of Imbanking and Drayning*.

“In 26 Hen. VI., a commission was issued to Peter Arden, one of the Justices of Common Pleas and Chief Baron of the Exchequer, Sir Thos. Tyrrell and Sir Maurice Bruyn, knts., John Bamburgh, John Symington, and others, for these betwixt Portflete mylle to Reynham flete; thence to Reynham church; thence to the messuage of Thos. Bernerdi; and thence to Portflete mylle before mentioned.”—*Ibid.* p. 81.

In 30 Hen. VI. a commission to Sir Thomas Tyrrell, Knt., and others “for those betwixt S. Katherine’s Chapel upon Bowe Bridge, in the parish of West Hamme, unto East Tilbury.”—*Ibid.*

In 34 Hen. VI. to Sir Thomas Tyrrel, Knt., and others, “for those within the limits of Stratford atte Bowe to Horndon.”—*Ibid.*

The reader must not suppose that these proceedings against owners relate in all cases to the sea-walls as commonly understood by the term in our days. There is still a line of what is called “counter-wall,” an inner line of wall marking the gain upon the river in the first instance. This much accomplished, a second embankment was made narrowing the stream yet more; and so by degrees, in some places involving a third or connecting wall, the river was confined within its present bed, bounds were set which

they meant it should not pass. But sometimes it did pass them. Dagenham was a disastrous instance; first in 1621, and worse in 1707. Its pool or "gulf," as it is called, is a standing memorial. Little Thurrock and West Thurrock have been disastrous enough.

The Sessions seem to have been held in those times at Romford. The regulations as to banks, ditches, sewers, etc., were the same as those applied to Romney Marsh by stat. 6 Hen. VI.

Where agreement not kept, the grant was forfeited. Thus Dagenham Creek had been "inned," but a dreadful tempest and violent tides broke down the wall, September, 1621, and "causing damage to the amount of £500, Will. Ayloff, of Hornchurch, the owner, forfeited it to Cornelius Vermuden,* an expert man in the art of banking and draining, who had agreed to repair the same with the commissioners."—*Ibid.*

The writer happens to know privately, from the engineer employed about twenty years ago to survey the Mardyke river, that the commissioners contemplated making it again navigable. It was pronounced practicable, but it ended there. It may be added here that, with the same laudable object of improving the communication of the Thames and the interior of the country, which is urgently needed, a company was formed or projected afterwards to carry out the same object by a tramroad from Grays to Childerditch, by Stifford, Orsett, and Bulphan, for lime, farm produce, etc. etc., with slow passenger trains. This, too, is in abeyance.

HOMES.

Beyond all doubt the country is becoming less picturesque in the matter of dwellings. The old farmhouse, nestling in its homestead, with its many gables and quaint chimneys, and well-to-do general simplicity, was an interesting break of wood and meadow. But they may be said to have disappeared. The Stifford parish books exhibit the signatures of a much larger number of farmers than now a century ago. At Horndon-on-hill the vestry minutes in 1660 bear ten signatures, no marks. In 1860, seven signatures only, three by mark; though in 1660 the rents were £1,640, and in 1860 the rateable value was £4,330. And as to cottages, their glory has indeed departed. "Our poets have sung the beauty and quiet of our English cottages. Travellers from other lands speak of them with unvarying admiration. Painters love to represent their picturesque gables, and shadowing leaves, and latticed windows, and broad chimneys. . . . Now just this very principle which the old architects adopted in these their great works, they successfully imparted even to their smallest. All that we have said of mansions and churches applies equally to their cottages and farms. To a mediæval builder nothing was too small for care. The same air of grace and fitness that marked the mansion of the squire or the noble was thrown round the humbler dwelling of the farmer or the peasant. If the

* Probably one of the Dutch colony driven hither by the persecution in the Low Countries, and settled at Corringham and Rochford Hundred, where they "inned" Canvey Island.—See *Corringham*.

one looked grand and noble, with its wide sweep of lawn and far-reaching avenues, the other equally became its knot of shadowing elms, and its little garden by the village green. The one as well as the other was fitted for its special site, and seemed equally a part and parcel of the general landscape around. . . . In Essex, the long stretch of roof, varied by projecting gables, and covered with thatch or tile, the white walls, with their quaint varieties of pargetting, seem at once the natural outgrowth of our quiet, undulating country, and lend to it one of its greatest charms. . . . Take another view of these homesteads of our country, and observe the fitness with which their mere outward form expresses the kind of life for which they are constructed. There is thrown around them an air of quiet calm repose—they seem to breathe an atmosphere of simplicity and content, harmonizing completely with the quiet, unambitious tenour of a country life. Those indeed, who know the country best, know that this appearance is but too fallacious—that amid these quiet scenes breathe the same wild human passions; there are the same troubles and miseries, the same wayward errors and sins that beset life everywhere. Yet, as we look upon some country village, we feel the thought of all this runs counter to the outward show of things, and this very feeling of incongruity shows how deep a hold upon our mind have the ideas of peace and repose that the old builders have impressed upon their buildings.

“Yet a third matter to which I would call your attention in these old domestic buildings is their infinite *variety*. The type, indeed, is the same; there is always the high-pitched roof, the wooden-framed or mullioned windows, the genial stack of brick chimneys, suggesting the warm ingle within. But at the same time there is an almost endless variety. Sometimes the roof is unbroken from end to end, sometimes a central gable breaks its line, sometimes there is a gable at one end of the front, sometimes at both. When several houses are placed in a row, under one roof, the windows are sometimes dormers, sometimes carried up from the wall in small gables, which group beautifully with the larger gables, which in such cases usually flank one end or the other; sometimes the upper story projects over the lower, throwing at once a dark mass of shadow, which adds greatly to beauty. The walls, as I have already said, though often simply rough-cast, yet frequently present a great number of patterns in pargeting, quaint and simple, and eminently constructive in design. All these, and other matters we might mention, alone or in combination, produce an infinite change and variety of form, and this alone is enough to claim for them a high artistic excellence. *Sameness of type*, with *individual variety*, is the law of nature’s works, it regulates the growth of the trees of the forest, and the leaves of each individual tree; it marks no less these old cottages and homesteads of our native country.*

“This, then, is a high artistic feature—it is more, it is a great moral influence. It tends to gather the affections of the in-dwellers of these

* See engraving of one at Stifford.

houses around them, to separate them from others, to intensify the idea expressed by our sweet English word *Home*.

"Contrast these ancient houses with those which we erect to-day. Take an ordinary modern cottage, four square brick walls, a door at one side and a window at the other, and two windows above, a slate roof, low in pitch, with no eaves; it is a *dissidence*, a blot upon the landscape around it. It is impossible to love a base, mean thing like that. Or take a modern row of cottages—each one exactly like the others—each a repetition of the type, I have distressed you by describing; without a single thing to distinguish it from its neighbours but the number of the door; how can any affectionate associations gather round such a dwelling as this? It seems almost a profanation to apply to it the sacred name of home. There is certainly nothing in it to attract, and everything to repel. But being constituted as we are, with body as well as spirit, susceptible as is our nature, and especially in its uneducated state, to external influences, it is, to say the least, *unwise* to render our homes outwardly unlovely and repelling. Our fathers acted *wisely* as well as tastefully when they sought to render a man's house itself attractive, to give it an individual peculiarity distinct from any other, and to make it outwardly a fitting type of those fair and gentle influences which should dwell within."*

NAMES.

It will be observed that the names of places are descriptive, and without exception Anglo-Saxon. As descriptive names, much point is lost by the general habit amongst educated persons of throwing back the accent on the first syllable. Estinfort (Eastern ford) = Stinfort = Stifford is less expressive, and less easily traced, than Stifford would be. The same applies to Ardingley and Hoathley in Sussex, the more intelligent pronunciation of which is confined to the labourers, viz. Ardingley, Hoathley.

It will be observed further that names of places constantly appear in the registers as names of persons.

On the latter point the Rev. Mr. Blackley, in his interesting *Word Gossip*, has the following remarks:—

"I had a family in my parish once whom I supposed for years to bear the name of *Romsey*. The children were called little *Romseys*, their father young *Romsey*, their mother Mrs. *Romsey*, and their grandfather old *Romsey*; but I found at last their true name was Groves, and that they had only obtained the other appellation because the old man had originally come from the forest of *Romsey*. Such an instance may help to explain the fact that there is scarcely a village in England which has not given its name to some family. But this curiosity of nomenclature is far outdone by the following. I had buried an old man whom we will call Brown, at the ripe age of ninety-three; and on remarking his great age to the clerk, he said 'His brother is

* Rev. E. S. Corrie in *Essex Arch. Trans.* iv. 63.

older still, Sir.' 'What brother?' I asked. 'Why Master Jumper, Sir, as lives at such a place.' 'But how can Master Jumper be a brother of Master Brown?' I inquired; 'they have different names.' 'Oh yes, Sir, but Jumper's only a sort of a bye-name. His right name's Brown.' 'And how came he by the name of Jumper? Has he borne it all his life?' 'Ever since he was a young man, Sir; he got it by his wife.' Now I knew that old Jumper could never have married an heiress, and changed his family name for her money, so I was puzzled into further inquiry, which elicited the story that this Brown, as a young man, had been keeping company with a damsel of whom he grew tired, and who, on his declining to marry her, had flung herself down a well, to put an end to her existence. She was, however, brought up alive, and the force of public opinion, which is a pretty strong thing even in a little country parish, had induced young Brown to espouse the fair maiden who had taken his coldness so much to heart. 'And so, Sir,' continued the clerk, 'that's how he was always called Jumper from that time; because his wife jumped down the well for him.'"

COMMISSION OF SEWERS.

Mr. George Shaw, of Barneparks, Teignmouth (many years Solicitor at Billericay, Clerk of the Orsett Bench at its formation, as well as Clerk of this Commission, which last office he still holds), has kindly forwarded the following facts, which derive additional value from his long experience of nearly sixty years. Only one question put by the author is unanswered, viz. the yearly income and expenditure, and the means taken (if any) to publish the yearly accounts:—

"1. Date of present Commission, 30th July, 1860. Until 24 & 25 Vict. c. 133, Commissioners were renewed every ten years. Power absolute to reform and put down lets and annoyances to the walls, banks, sewers, defences, etc., by the Coasts of the Sea and Marsh Grounds, and to make statutes and ordinances for their preservation, by statute 23 Hen. VIII. c. 5. By 24 & 25 Vict., the Commissioners' duties are more expressly defined. See alterations in Act 3 & 4 Will. IV. c. 22. The jurisdiction of the Commission extends to all the levels between Rainham Bridge and Mucking Mills, and the meadow grounds between Childerditch Ponds and Purfleet Mills [see *W. Thurrock*].

"2. The Commissioners are named by the Crown.

"3. Sixty Commissioners' names were inserted in the last Commission. There are twenty-two who have qualified and are now acting.

"4. The Chairman is elected at each Court by the Commissioners assembled. The officers are,—clerk, marsh-bailiff, surveyor, collector, and bailiff of sewers.

"5. Their Salaries amount to £356 at present, at the discretion of the Court.

"6. No specific time or place of meeting; on any day and at any place

within ten miles of the jurisdiction the Commissioners think fit to appoint. 4 & 5 Vict. c. 45.

"7. Jurors are summoned through the Sheriff, and charged to inquire and present upon the presentments laid before them, and reject or present them. The witnesses in support of the presentments are examined before them on oath. The jurors are paid at the discretion of the Court.

"8. It is a Court of Record,—an open Court.

"9. Appeal against rates by 4 & 5 Vict. c. 45, and 24 & 25 Vict. c. 133.

"10. The income arises from rates which are made for each level; the amount varies very much, being dependent upon the works, expenses, etc., of each level. In some levels the landowners do the works, or most of them; in others, the Commissioners do all the works; some owners liable jointly, some individually; some of the levels have acre-rates by custom, almost yearly; some one in five or six years, or not so often. The salaries and certain expenses are raised by a pound rate, depending upon the benefit received by the lands severally. See Act 4 & 5 Vict. c. 45.

"11 and 12. Rainham, Wennington, West Thorock, and Avely, and the meadow grounds between Childerditch Ponds and Purfleet Mills comprised the jurisdiction of a separate Commission until about 1660. Mucking, East Tilbury and West Tilbury, Chadwell, Little Thorock, and Grays Thorock another Commission. All joined in one Commission about 1660.

"There was a breach at West Thorock about 1613, and all the marshes from Purfleet to Stifford Hythe* remained under water for some years. The lands were at last recovered and new walls and defences made at the joint charge of all the landowners, and have been since and are now maintained at their expense."

PRICES.

The following, from the *People's History of Essex*, will throw light on the then price of land, etc., as stated throughout this work:—"The revenues of these houses [the forty-three religious houses in Essex at the time of their suppression] was £7500, an enormous sum in that age, when wheat was sold at 8s. the quarter, oats at 2s., beans 3s. 4d., a load of hay for 5s., and a hogshead of red wine £1. 6s. 8d. Labour was paid in proportion; the chief husbandman, carter, or shepherd, receiving £1 a year; a common labourer in husbandry 16s. 6d.; a woman servant 10s." Stowe, speaking of prices, says, "at that time (1533) fat oxen were sold for xxvis. viiid.; fat wethers for 3s. 6d.; fat calves for the like price. A lamb for xiid." By 1670 wheat had almost reached its present price, and has averaged about the same ever since. For the value of English money for the last 600 years, see Bishop Fleetwood's *Chronicon Preciosum*. In later times some other things seem to have been relatively cheaper. Thus our Essex poet, in his description of a small thriving farmer near Prittlewell:—

"Father had a bit o' land, and what wi' the cows and the hay,
The fowls, the geese, and the pigs, he managed to make it pay.

* The Saxon *Hythe* is haven. Stifford Hythe is now known as the mill-dock.—W. P.

New milk fetched a penny the quart, and butter sixpence the pound,
 Yer wouldn't get none so good now, if you tookt all the county round.
 We rode a-pillion then, wi' a basket o' eggs o' each side,
 The fowls fared like a necklace round the old horse as they wor tied.*
 People know'd Dobbin by his trot, afore he com'd to the town ;
 And if they didn't know mother's bonnet, they all know'd her stuff gown.
 Twor her mother's afore her, for it wor spun wool and proper stout :
 Folks is allus haven new uns now, cause they ain't good for nought."

Wife of the Old Essex Clerk.

The following prices (1870) are recorded here for the information of those who shall come after us :—

Comparative Averages throughout July of each of following years from Board of Trade Returns.

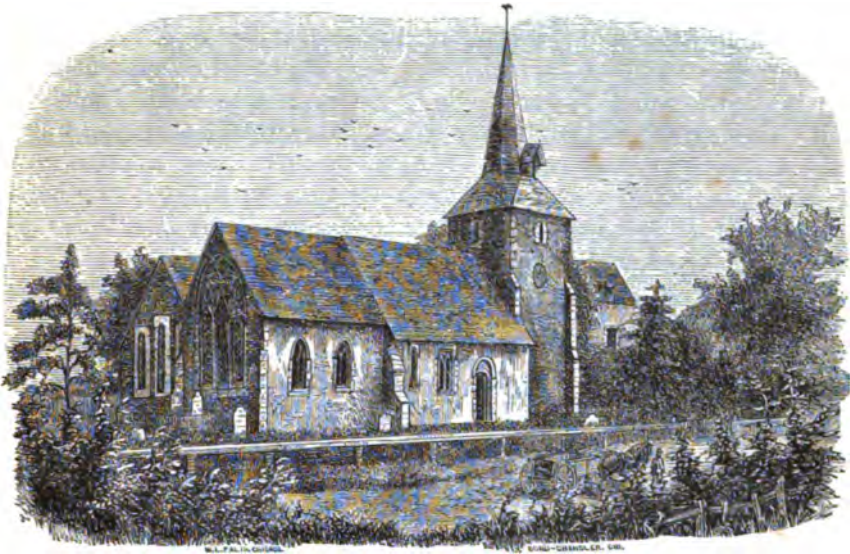
Years.	WHEAT.	per qr.	BARLEY.	per qr.	OATS.	per qr.
	s. d.		s. d.		s. d.	
1866	50	2	35	2	26	0
1867	68	2	35	11	28	0
1868	57	11	41	4	29	9
1869	51	6	32	4	26	4
1870	54	11	31	8	28	8
4 lb. loaf					6d. and 7d.	
Beef, mutton, and pork, best joints					per lb.	10d.
Cheese, Cheddar loaf					"	11d.
Butter, fresh					"	1s. 6d.
Milk					per quart	4d.
Salmon					per lb.	1s. 3d.
Currants					"	4d.
Raisins					"	5d.
Figs					"	8d.
Sugar, refined					"	5d.
Soap, yellow					"	4d.
Ale and porter					per gall.	1s. 4d.
Scotch oatmeal					per cwt.	16s. 9d.
Pearl barley					"	17s. 6d.
Split peas					"	13s. 0d.
Haricot beans					"	16s. 0d.
Sago					"	20s. 6d.
Rice					"	13s. 9d.
Hops, Kentish (Sept. 1870, good crop)					"	£6.
Coals, sea-borne, delivered 2 miles from Grays					per ton	£1. 4s. 0d.
" inland					"	20s. to 22s.

Average yearly poor-rate (Orsett Union, including police, gaols, and lunatics) in the pound, 2s.; highway rate from 3d. to (mainly as they near Grays station) 8d.; return ticket London and Grays, first-class, 2s. 6d., second, 1s. 8d.; farm wages—barnmen, 14s.; horsekeepers, 15s.; women, 1s. 2d. per day, these doing, unhappily for home and morals, half the field-work.

* This custom and these prices existed at Prittlewell during the latter half of the last century.

PART II.—PARISHES.

Stifford.



STIFFORD CHURCH.

THIS picturesque village, described as “a pleasant spot upon the landscape, with its hills and dales and tracts of belting woodlands,” lies on the London road, ancient as well as modern. Standing on high table-land; intersected throughout by the valley and stream of the Marydyke or Flete River, securing perfect drainage; and, with gravel and chalk soil, it is singularly healthy, the Burial Register showing a yearly mortality of 1 per cent. only, as against the 3 per cent. within the Bills of Mortality.

Its picturesqueness, along with its dryness from natural causes, before improved drainage put other places naturally less favoured under the same favourable conditions, more or less, for health, led to a large infusion, in old times, of the aristocratic element into the Stifford population. Thus we find a Lord of Tilbury immigrating in the fourteenth century to become resident Lord of Stifford. A branch of the Lathams* (of Latham House, Lancs., famed afterwards for its defence, by Lady Derby, against the manly

* It is noticeable that this family name is found spelt with *a* and *w*. The rector of Stifford invariably signed the registers as Latham.

Peichehay, supposed part founder (from the fact of his remains lying within the sacrarium), in those vestments so familiar to us on his monument; spared to see the completion of his lifelong hopes and labours, and ready to say, "Lord, now lettest thou thy servant depart in peace."

His and our venerable and interesting church, dedicated to S. Mary the Virgin, is thus described by Alfred Heales, Esq., F.A.S., in notes kindly intended for the author, as the result of an examination, July, 1870:—

"This CHURCH consists of a western tower, nave, and chancel, and south aisle and chantry; a north porch has recently been removed.

"It is dedicated to the Blessed Virgin Mary. The orientation is 11° north of east.

"The TOWER is rather small and of the Early English date; there is no west doorway, and the windows are little more than loopholes. Like many other towers in this district, it has no stone staircase, in consequence of the deficiency of suitable materials; but instead, there is a timber construction, something between a staircase and a ladder. The tower is surmounted by a shingled octagonal broach spire about its own height; the lower slope is very depressed, and merely covers the thickness of the walls.

"The tower contains three bells, the largest of which bears this inscription, with five coins, one a crown of Queen Anne:—

'THO : GARDINER, SVDEVRY. 1737.*

The second has the following:—

'JOHN CLIFTON MADE ME, 1635.'

The third bears no inscription.† Outside the spire, on the north, under a kind of dormer roof, is a smaller bell, why so placed, it is difficult to say;‡ a similar example existed until recently at Godalming, Surrey,§ and others at Hinxton, and some of the neighbouring churches in Cambridgeshire.||

* In the churchwardens' books there is a charge for ropes for three bells as early as 1621. When these were placed it is impossible to say; but from being cracked, or otherwise unsatisfactory, they were all recast. The bill for recasting tenor is as follows:—

			" July 25, 1737.		
" Mr. Ransfield and Mr. Palmer's bill for casting and hangeht 3d bell and	£	s. d.			
putting y ^e rest in order			7	7	00
" For addition of new metal, wich is twenty pound and a half, comes to .			1	3	11
			<hr/>		
			8	10	11

"September 5. Received then ye full contents of this bill by me, Thos. Gardiner."

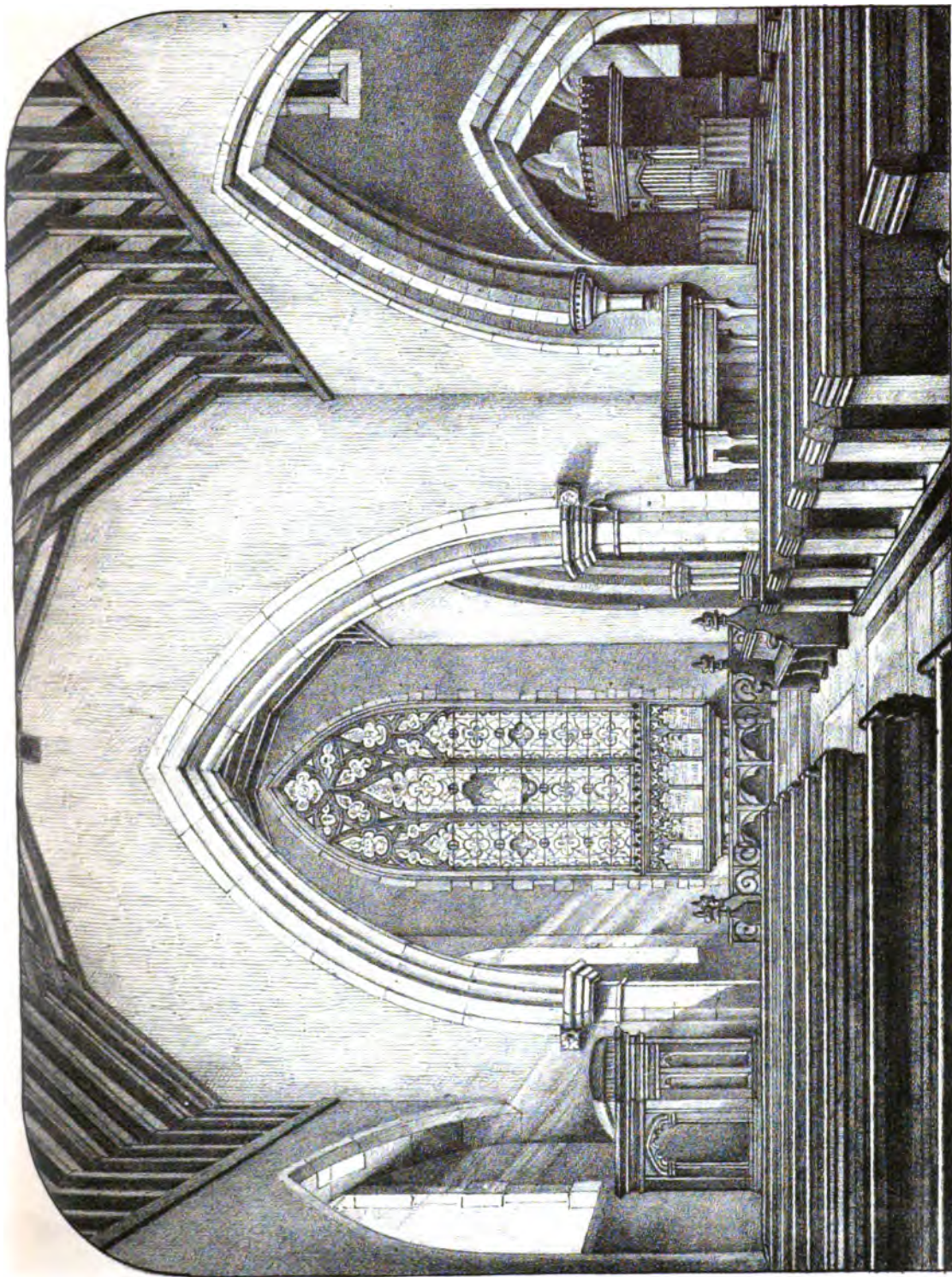
(W. P.)

† It appears, from the churchwardens' book, to have been recast in 1633. (W. P.)

‡ Some have taken it for the old Sanctus bell, but in the view given of the church (p. 51) as it appeared in 1764, no such bell is shown. It appears, therefore, contemporaneous with the clock given to the parish by Mr. Shish, in 1765, and it may be supposed to have been placed outside the spire to be better heard. There is a similar bell at All Saints, Maldon. There was the same at Orsett. (W. P.)

§ *Surrey Archæological Society's Collections*, vol. iv. p. 196.

|| *Handbook of English Ecclesiology*, p. 191.



From an Original Sketch by W. Long Palin.

STIFFORD CHURCH, INTERIOR (1865.)

Cowich, Ipswich.



" In the north side of NAVE is a good square-headed window of Early Perpendicular date; towards the east end is a large arch as if for a transept or chantry, but not apparent from the exterior; under the arch is a lancet window. The doorway is Norman, or renewed, good but plain; the hinges and ironwork are very early and perfect, and of remarkable interest. The porch did not date further back than the last century, and was constructed of wood and very plain. On the south side are two pointed arches, each of two orders chamfered, resting in the centre on a circular pillar, with moulded capital and base of *early* Early-English character, and the responds to the inner order rest on elegant corbels, that on the east being painted red, partly in a diapered pattern; this was cleared from whitewash at a recent date, while a consecration cross patée, described in a circle, painted in red, on the south-east side of the same pier, has disappeared; this pier probably contains a rood-staircase. There is no clerestory. The nave roof is of good pitch, and appears to be original; it has a massive tie-beam and king-post.

" The AISLE is lighted by an Early Perpendicular window, containing modern stained glass,* and another rather earlier in style of tracery. There is a doorway opposite the north entrance, which has been restored.

" About the year 1864 the aisle was widened, but the windows in the new wall are careful imitations of the old; that at the west end is new.

" The CHANCEL ARCH is of two chamfered orders, supported by semi-octagonal pillars with moulded capitals. The lower part of the rood-screen has of late been removed, the rest having previously disappeared; part of the rood-beam is used in the present reredos; the date is Early Perpendicular, of about the same period as the windows in the nave and aisle.

" The CHANCEL is not quite in the middle of the nave, but thirteen inches to the north. It is well developed. The chancel opens to the chantry by an arch of two chamfered orders, resting eastwards on a semi-octagonal pillar, and westwards on a corbel. At the east end is a good Decorated window of three lights, the head of which, formerly blocked up, is now re-opened.

" The CHANTRY is entered from the aisle by a small pointed arch, recessed and chamfered. It is lighted by a triplet of lancets at the east end, the centre being rather higher than the others; they are quite unconnected on the exterior, but in the interior their splays are only divided by small engaged pillars, and the arches are here of the pointed trefoil form. The triplet is now filled with pattern glass; it formerly contained a coat of arms in stained glass, or, on a chief indented azure three plates, being the arms of Lathom of Lathom, Lancs.† In the south wall is a small pointed piscina, trefoiled, with a modern projecting basin and stone shelf; a little to the west of this was a small low lancet, the sill of which might have formed a sedile; west of this was a larger lancet, enriched by an engaged pillar on each side, supporting the outer mouldings of the splay of the arch; these two and a third lancet, which were formerly blocked, are now superseded

* A memorial window to Frances Elizabeth de Witte.

† *Burke's Armory*. [The author regrets the disappearance of this glass, and cannot account for it. He found none there in 1833.]

by three detached lancets, all alike, and trefoil-headed within, filled with pattern glass. At the west end of the chantry is a lancet, formerly above the aisle roof, but now, in consequence of the alteration, opening into the aisle.

"The Font is very early, in the Early English style, and consists of a small square top and base and central pillar, now composed of three three-quarter round shafts, and at the angles four smaller ones; the interior of the basin only measures eighteen inches in diameter by eight inches deep. It stands west of the pillar between the nave and aisle.

"There were formerly some ancient paving-tiles, but the church has now been fresh paved with Minton's red and black tiles.

"In the Sacarium is a flat stone, with this marginal inscription, in Lombardic letters, and perfect :—

'DAVID : DE : TILLEBERY : GYT : ICI : DEV :
DE : S'ALME : AYT : MERCY : AMEN.'

"The slab bears five crosses cut in it, as though it had at one time served as the *mensa* of an altar; the fact is very remarkable, but not quite unique.* David de Tillebery held in Stifford one messuage, sixty acres of arable land, and twenty shillings rent of the Archbishop of Canterbury, by the service of the fourth part of a knight's fee; he died in 1330.†

"In the chantry was the matrix of a small floriated cross, about two feet long, with a Lombardic marginal inscription cut in the stone, and tolerably perfect; it lay near the north-east angle of the floor, with the foot of the cross towards the north; on removal it was broken to pieces. The inscription, as given by Salmon, p. 290, was this :—

'SABINE JADIS, LA FEME DAVID DE STIFFORD, GITT ICI : DIEU DE SA ALME EYT MERCI'

She may perhaps have been the widow of a son of the above.

"There are six monumental brasses. No. 1, the oldest, bears the following inscription :—

'Ora te p anima dni Radulphi Peichehay
quondam rectoris istius eccle.'

The name may be Perchehay, the form of some of the letters *r* being identical with that of the letters *f*. The name Pechey occurs at West Thurrock in 1636,‡ and elsewhere in the neighbourhood. [Thus in 1640 we find Joseph Shakspeare, of Havering (supposed to be of the poet's stock; see *Trans. Ess. Arch. Soc.* iii. 71), bequeathing 20*s.* to John Peachie, Clerk, 'to preach his funeral sermon at Romford.' (W. P.)] Above is the demi-figure in Eucharistic vestments; viz. the chasuble, albe, and amice, with the fylfot cross on the apparels. The hair is rather long and flowing, the face good and expressive

* Haines' *Manual of Monumental Brasses*, vol. i. p. 57.

† Morant, vol. i. p. 97; Salmon, p. 289.

‡ Salmon, p. 293.

of character. Judging from the style of workmanship the date is about 1370 or 1375. It lies towards the north-east of the Sacrarium.



"2. This consisted of the figure of a priest in a shroud, with a legend below his feet and a label around his head; there remains only the figure worn and bruised; its date is about the year 1480.* Effigies in shrouds are not very common on brasses of this period, but became more frequent subsequently. Priests are very rarely so represented, there being only four or

* Mr. Haines arrives at the same conclusion in both cases. (W. P.) Will Dowsing is far from standing alone as an iconoclast. "At Hereford several brasses were displaced when the cathedral underwent extensive repairs, subsequently to the fall of the west end in 1786, and no less than two tons weight was sold to a brazier." (Britten's *Hereford Cath.* p. 55.) Mr. Haines says, "The same gentleman has an inscription, date 1497, which during or just after the restorations at Hook Norton Church, Oxon, was sent by one of the churchwardens (a farmer) to a blacksmith at Bloxam, for him to mend his plough with. The blacksmith said it wouldn't do, so it went to a marine-store dealer in Banbury, of whom it was bought for two shillings." Seeing all this, Stifford and its neighbours may be congratulated on retaining so many as they do, more than their share. It helps to show that the ecclesiophobia of the seventeenth century was, on the whole, less virulent here than elsewhere, Mr. Latham and his "elder," Mr. Silverlock, notwithstanding. According to Mr. Piggot (*Trans. Ess. Arch. Soc.* iv. 133), about 4000 are supposed to remain in England, and not less than 12,000 have either been stolen for "greediness of the brassie," as Weever has it, or lost by the shameful neglect of parochial authorities. About three hundred brasses remain in the churches of Essex, of which Stifford boasts six, all of them good ones. (W. P.)

five other examples. Between its raised hands is a heart, on which are inscribed the letters MCY (Mercy). Hearts are not very common on brasses. This monument lies in the floor of the nave, rather westward of the middle.*

"3. Of your charite pray for the soulle of John Ardalle gentylman sūtyme lord of Styfford and Ane his wyfe which John decesid the last day of May, the yere of oure lord M^cCCCCIIII., and for his fader soulle and his moder soulle, and all crystyn soullys; on whose soullys itu (Jhesu) have mēcy, amen.

Above are the figures. John, on the dexter side, is in civil costume guarded with fur; to an ornamented waist-belt is attached a gypciere or purse. The wife wears the ordinary costume of the period, with the usual long, enriched waistband. They are tolerably designed and moderately shaded. There are four shields with arms:—I. The upper dexter, bears a chevron. II. The sinister (ar.), a chevron between three estoiles (gu.) Ardall of Essex.† III. The lower dexter, three bulls' heads coupéd. IV. The sinister, a lion rampant between nine cross-crosslets. These are all four of lead, except III., which is of brass.

"It formerly lay a little northward of the middle of the east end of the chantry floor, but has been taken up, and reset in a slab against the east wall, the effigies some inches away from the inscription, and the arms have changed sides.

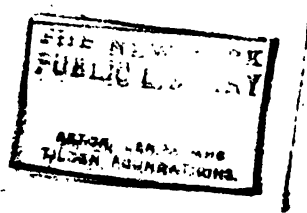
"4. Here vnder lyeth y^e bodyes of William Lathom gent late Lord of Stifford & Svzan his wife which sayd William was y^e soñe of Thomas Lathom late of Northokenden Esq deceased who was y^e soñe & heire of Rob. Lathom deceased who married y^e daugther & heire of John Ardall deceased sometime Lord of Stifford, & y^e sayd Will. dyed y^e 6th day of Decemb An^o Dni 1622 & y^e sayd Svzan was y^e daugther of Symon Sampson of Carsey in y^e covntie of Svffolk Esquire deceased which y^e sayd Svzan dyed ye 26 of Aug An^o Dñi 1621.

"Above this are the figures:—William, on the dexter side, wears a merchant's cloak lined with fur. His hair and moustache are moderately short; his beard is longer and pointed; his feet are small. Susan wears a very long-waisted stomacher and fardingale, and a kind of cloak falling down the back, and having long pendants at the shoulders. She wears a rather high-crowned hat with a twisted handkerchief round the crown.

"Over them are three shields of arms:—I. The dexter; Lathom and Ardall quarterly (the estoiles of the latter, six pointed), with a crescent for difference. II. The sinister, bears a cross bottoné between four scallops. III. The centre, charged with the other two coats impaled. The whole is tolerably engraved. This brass is much bruised. It formerly lay near the middle of the east end of the chantry floor with the heads towards the east, but has been reset and fixed in the east wall.

* It was necessarily removed during the restoration, but replaced on the same spot. The opportunity was taken to explore below, but nothing was found except a few locks of light hair, and some leaves resembling bay. (W. P.)

† Burke's *Armory*.





[illegible]

5



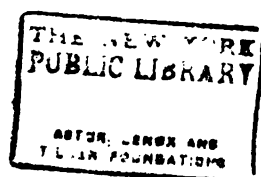
How will you handle your child's behavior problems? Do you have any special techniques or strategies? Do you have any special techniques or strategies? Do you have any special techniques or strategies?

[illegible]

6



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"5. Here under lyeth the body of Ann Lathom y^e daughter of Thomas Lathom of Stifford gent. who died the 25 daye of December 1627 in y^e 17 yeares of her age.

' Behold in me the life of man
Compared by Daudid to a span,
Who in strength death cal'd away
Before the middle of my daye.
Let friends and parents weepe no more
Her's all the odds I went before.
And let them sone their lives amend
That death may be a welcombe friend.'

"She wears the ordinary pelisse with a long stomacher, and over it a kind of cloak without sleeves; the head-dress is something like the Queen of Scots pattern, showing short, flowing hair at each side of the face. The shoes are extremely small. It is tolerably engraved, and in good preservation; it formerly lay near the east end of the chantry floor at the extreme north side, but is now set against the east wall; the effigy always was about two inches from the inscription.

"6. HERE VNDER LYETH THE BODIE OF ELIZABETH LATHOM THE WIFE OF THOMAS LATHOM OF STIFFORD GENT. WHO DYED THE 14TH DAY OF SEPTEM. 1630, IN THE 37 YEARE OF HER AGE.

' YET ONCE AGAINE BEHOLD AND SEE
THE FRAYLETIE OF THIS LIFE IN ME.
AND AS T'WAS SAYD TO ME BEFORE
LET FRIENDS AND PARENTS WEEPE NO MORE,
SO I MAY NOW THE PHEASE RETURNE,
LET CHILDREN ALL FORBEARE TO MOVERNE.
AND LET THEM ALL IN LOVE REMAYNE
AND BE PREPAR'D HEAVEN TO ATTAYNE.'

"Above is the effigy with a long stomacher body and skirt, fastened by bows down the front. The head-dress consists of a handkerchief thrown over the head and falling down the back and shoulders, showing short wavy hair at each side of the face; round the neck is a large ruff. It is well engraved and preserved. It formerly lay in the floor of the chantry near the south-east end, the head towards the east, but is now reset and fixed in the east wall."

DIMENSIONS.

Tower interior,	13 feet 10 inches	× 10 feet 9 inches.
Nave,	35 feet	× 19 feet 11 inches.
Chancel,	27 feet	× 15 feet 6 inches.
Chantry,	20 feet 7 inches	× 16 feet 3 inches.
South Aisle,	31 feet 10 inches	× 13 feet 3 inches.

In the old church, against the font, and what was formerly the principal entrance, the S. door, there was the literal "Truncus" of the Canon, viz. the very roughly-hewn "Trunk" of an oak sapling—rough enough to be older than the Canon or Church itself. "Vicarius habebit oblationes quas-cunque ad truncos," etc. Sometimes it was for lights, burial of poor, etc. A hole was scooped out, covered with a padlocked lid with a slit in it. The

destitution from the destruction of monasteries being no longer felt, and £7,000,000 a year in poor-rate supplying their place, the alms-chest was not renewed. So far as there are wants beyond poor-rate, they are met amply and cheerfully by a congregational offertory at the monthly celebrations.

The chantry vault was found full of the remains of the old Lords of Stifford and their families, all reverently re-interred.

The following Notes are by Mr. Stock, the architect entrusted with the restoration. It will be found that they are by no means superseded by the above, the subject being seen generally from a different point of view :—

“6, DUKE STREET, LONDON BRIDGE.

“ My dear Sir,—

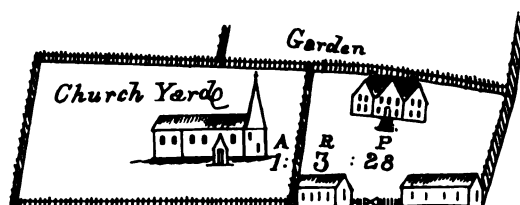
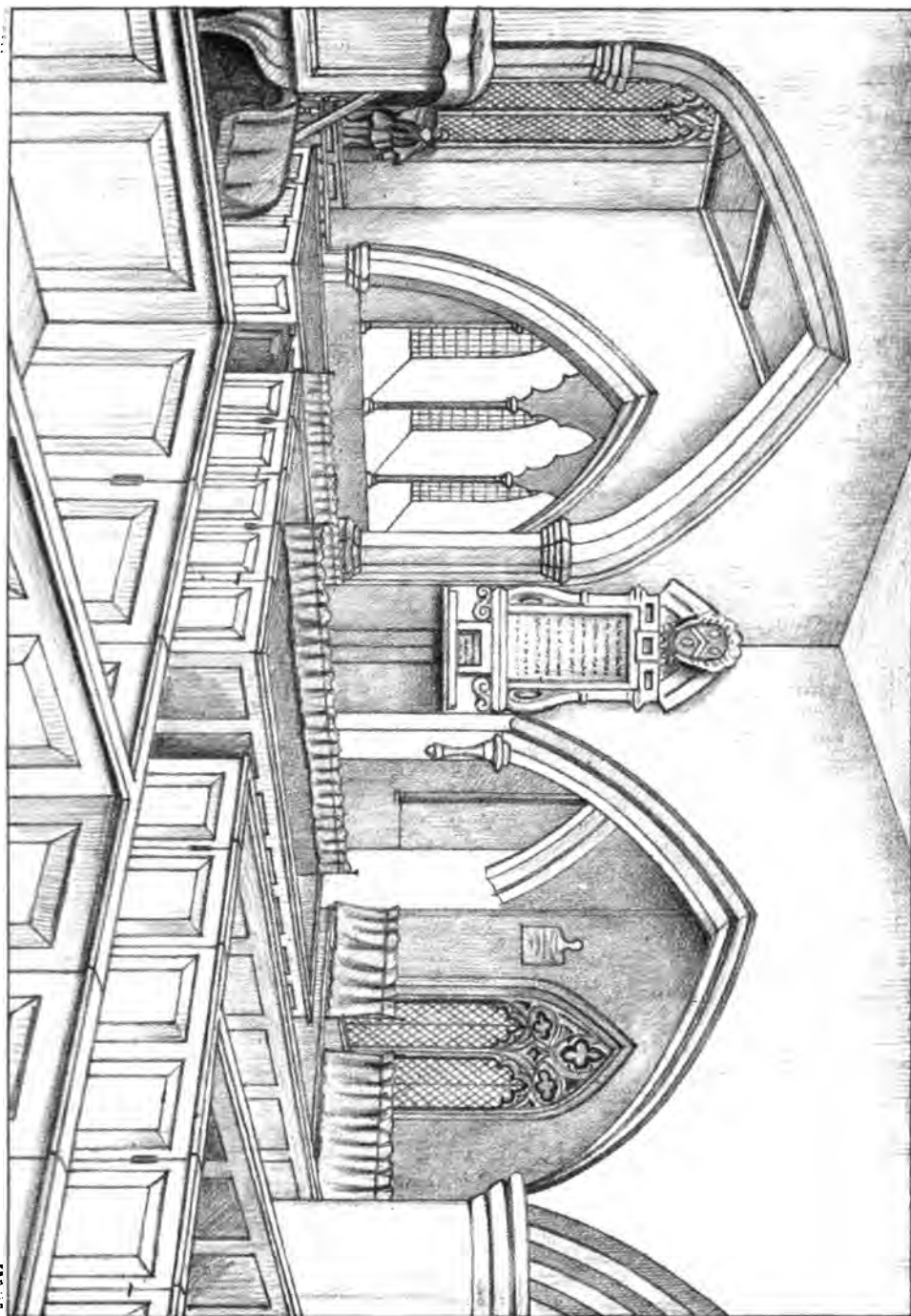
“ I am very happy to comply with your request that I should give you a sketch of the architectural history of the church of St. Mary, at Stifford, and of the restoration recently effected by the joint efforts of yourself, the parishioners, and the Lord of the Manor.

“ The parish church at Stifford comprised a tower surmounted with a very picturesque shingled broach spire, a nave and south aisle, with north and south doors, and north porch, with a chancel, and chancel chapel on the south side. As it stood originally, so far as the existing remains (circa 1150) enable me to judge, it was doubtless an unpretending erection, consisting of a nave of the same area as the present body of the church, and with a chancel, and possibly apse, at the east end; and I think, if the evidence presented by a chamber constructed for the end of a bearer near the north-west corner of the existing Norman wall will bear me out, a wooden bell-cot at the west.

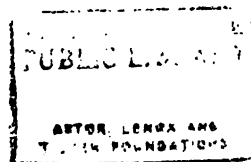
“ Thus probably it stood till about a century later, when the western wall was removed, and the present tower and spire were built, and a recess, perhaps for the builder's tomb, with a single lancet, formed in the north wall. Not satisfied with this enlargement, I cannot but think that the same benefactor, a few years later, conceived and carried out a further alteration, and that he lowered the floor of the church, took down the south wall of the old nave, and the Norman chancel (of which a small piece of string moulding was discovered in laying bare the present chancel walls), and built a chancel of the same size as that now existing, leaving untouched, as I imagine, the Norman east wall of the nave, part of which now remains, and the chancel arch. He also built the interesting chancel chapel, the south arcade of two arches, the font, and a low south aisle.

“ So the church continued till about 1370, when, through some structural defect, perhaps, the whole of the north and part of the east walls of the chancel were rebuilt, probably by Pechiehay, the rector, whose effigy still exists on his tomb within the Sacrarium. The south aisle was also considerably heightened about the same time, but not by the same hand, nor so carefully. The small lancets of the earlier aisle being obliterated and superseded by larger traceried windows; whether the old south door

STIFFORD CHURCH, INTERIOR. 1890.



FACSIMILE OF THE CHURCH AND RECTORY AS GIVEN IN THE TERRIER OF 1760 "MADE FROM ACTUAL SURVEY"



(the label moulding of which was found built up in the wall) was replaced at this time by another, nothing remained to prove; but if it were so, it was for some ruthless cause destroyed, and superseded by the late opening.

"With the exception of an insertion of a two-light window, dating about the middle of the next century, in the north wall of the nave, no change took place in the structure of the church till Silverlock became lord of the manor in the seventeenth century; who, as I conceive, being dissatisfied with the old narrow communication between the nave and chancel, pulled down nearly all the dividing wall, and erected a hideous four-centred, flatly pointed, brick, plastered arch, supporting it externally by a massive brick buttress against the north wall. It is somewhat singular that an arch of this kind should have been erected at so recent a date, and at first sight I certainly thought it was a Tudor erection; but an examination of the work and material convinced me to the contrary. Against this work, in the south-eastern corner of the nave, was affixed a monument to his memory.

"Small portions of a rood screen, of late workmanship, and old oak benches remained; but these were all mutilated, and the church was fitted with the usual pews of all dates, form, and design, with the addition of a large gallery across the western end of the nave.

"In 1862, it being determined to proceed with very urgent repairs to the roofs which, originally open timbered, had all been underdrawn, those of the nave, chancel, and chapel were faithfully restored; and that over the nave now presents a very good specimen of an early roof with a characteristic tie-beam, moulded kingpost, and curved braces. The roofs of the chancel and chapel were and are constructed simply of trussed rafters of six cants each. In restoring the chancel chapel roof it became evident that it did not stand at its original level, but that for some cause it had been lowered and repaired, long after its original construction, when for this purpose the inner moulded head of the westernmost of the three south lancets, which for some reason I am not able to define, was both wider and higher and had been more enriched internally than the others, was lowered. To have left this head perfect would have raised this roof some two feet or more, and destroyed the general relative proportions of each portion, with the whole church generally; and as the effect internally would certainly not have been improved, it was determined to reconstruct the roof where it was found, and alter the lancet to accord with those adjacent.

"The restoration of the roofs rendering the chancel arch, if possible, uglier than before, it was replaced with one of like architecture with the arches of the nave arcade and chancel chapel, and the brick buttress externally with one of better character.

"The transitional tracery of the chancel windows has been renewed, and the east window of three lights in particular (formerly almost blocked up with a 'Stuart' reredos), although of late date in the period, exhibits a beautiful specimen of flowing tracery.

"The elegant triplet and lancets of the chapel, with the piscina, have been restored, and the floor lowered to its original level.

"The south aisle, for the second time, has been rebuilt and considerably enlarged, retaining the restored traceried windows of the second structure, with a new west window and south door.

"The tower arch has been thrown open by the removal of the gallery and organ, and a hideous projecting bell-cot on the spire has made way for a smaller structure, and the vane for a weather-cock and finial.

"The north porch has been removed, and I wish I could add replaced by a better, but for that we still must hope. But the Norman doorway and door with its ornamental ironwork, and windows and stonework of the nave, have been renewed.

"The interior has been re-seated, all the woodwork stained and varnished, and the floor laid with Minton's tiles throughout.

"The windows of the chancel, the chancel chapel, and the single lancet in the west wall of the tower, have been filled with stained glass by Messrs. Powell and Son.

"I hardly think you wish me to describe more in detail the various points of interest in the structure, but enough has been said to trace the architectural history and restoration of this beautiful little church, the ancient beauties of which, now once more unveiled, I trust will never again be concealed.

"Believe me, etc.,

"HENRY STOCK.

"REV. W. PALIN."

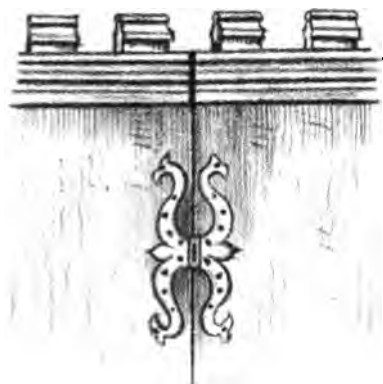
We may add to this that, on removing the accumulated whitewash of centuries, on the east wall of the chantry they found a fresco representing the angel appearing to Zacharias at the altar of incense, with the censer in his hand; and, on the north wall of the nave, St. Dunstan with the tongs stretched out to lay hold of the devil's nose. Each black and red.

The pulpit bears the date 1611. The age of the hour-glass frame attached to it is less easy to determine.

One of the earliest references is in the churchwarden's accòmpts of St. Helen's, Abingdon, MDXCI.:—"Payde for an houre-glass for the pulpit, 4d." Another entry of the sort appears in the books of All Hallows Staining, Mark Lane (deserted, like most City churches, by its resident population, and now, therefore, properly, if its site be respected, being pulled down, its sinecure endowment of £1000 a year applied to the erection of three churches in destitute suburbs), "1582, an howre glass, xijd."

Such a glass, copied from the original, occupies a conspicuous place in Doo's well-known engraving from Wilkie's picture of 'John Knox preaching before the Lords of the Congregation in St. Andrew's, 1559.' A later specimen of the pulpit hour-glass is shown in Hogarth's 'Sleeping Congregation.'

The chancel stalls were erected by Mr. Howard of Orsett, mentioned elsewhere as creditably mixed up, as a thoroughly good church carpenter, with most of the restorations hereabouts. The graceful ivy sprays, spring-



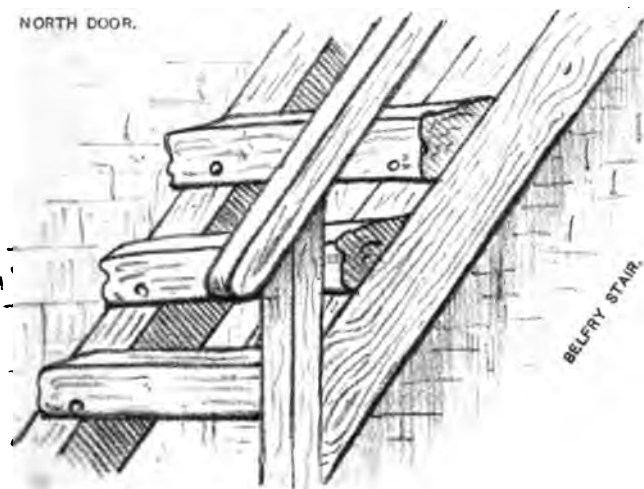
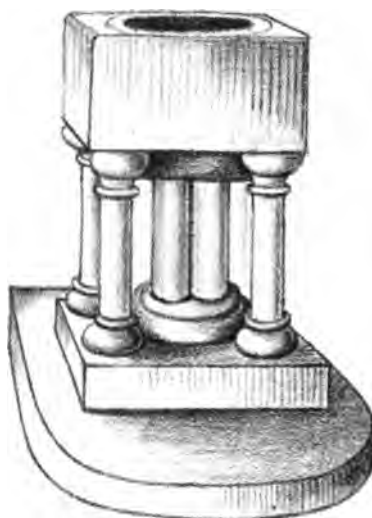
SCREEN.



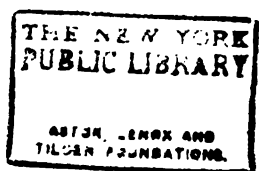
CORBEL OF ARCADE, S. AISLE.



NORTH DOOR.



BELFRY STAIR.



ing from the delicately twisted shafts supporting the altar rail, were executed by the then Stifford blacksmith. Every parish, if possible,—certainly every rural deanery,—should have its church artificer; and it would be found possible enough, if pains were taken to instruct and encourage local art, instead of going for church wants, however simple, into the pestilent moral atmosphere of trades-union-ridden places like Sheffield and Birmingham.

Our illustrations represent exactly the Church as it was and is. The former was taken from the very old oak benches, as old, probably, as the Church itself, in the “far west,” the part benevolently allotted to the poor in former days, as being generally more or less deaf. The pews, dating about 1603, of oak and deal, five feet high, were reserved mostly for the master class, to keep them warm, as by far the better clad and fed. The Church has little hold on the lower class? How could it be otherwise? It will take generations to wear out the memories of such insults as those offered to them from the Reformation downwards in, of all places, the House of God. The iron has entered their soul. Another reason is this. Private means enable the English Clergy in general to adopt a somewhat patrician style of living. With present unjust, because unequal, assessment of tythe to parish rates, half of the beneficed Clergy could not otherwise exist. The mechanic and labourer, in sickness or other troubles, have the full benefit of this, either in preventing their becoming paupers, or in mitigating the necessary hardness of the Poor Law. But there are too many of that class encouraged by those who ought to know better, to indulge in a communistic envy of the very property, as such, in which they are themselves so largely and beneficently interested. And hence, among other causes, a prejudice against Clergy ministrations. However this be, there is no doubt of the fact, in general, of such alienation. The sooner it is understood, and, so far as may be, remedied, the better. Does “Town and Gown” at the Universities admit of the same explanation? Is much of it irrepressible Communism? If so, let lay-holders of property beware.

CURATES.—Throughout past generations, painfully marked by general non-residence, the non-residence of Stifford Rectors has been altogether exceptional, as will appear from the following short but (it is believed) complete list of Curates:—

1745. John Griffith.

1795. Nath. Gilbert.

1811. Wm. Gordon.

1815. J. H. Hogarth, D.C.L., afterwards Rector.

1821. John Thomas, afterwards Vicar of Great Burstead.

1833. Rich. Fletcher (six months).

1833–4. Wm. Palin, B.A., present Rector (twelve months).

For Incumbents see Appendix.

In 1698, April 25, we find the Clock House (Stifford end of the lane still called after it), formerly the residence of Sir Thos. Gournay, High Sheriff, 1622, registered as an Independent Meeting House by Robert Dalzell of Grays Thurrock. The contrast is shocking enough, but there is still a

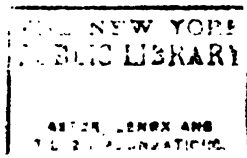
sufficiently independent meeting-house on its site, registered at Orsett as the 'Dog and Partridge,' by Susan Fitch.

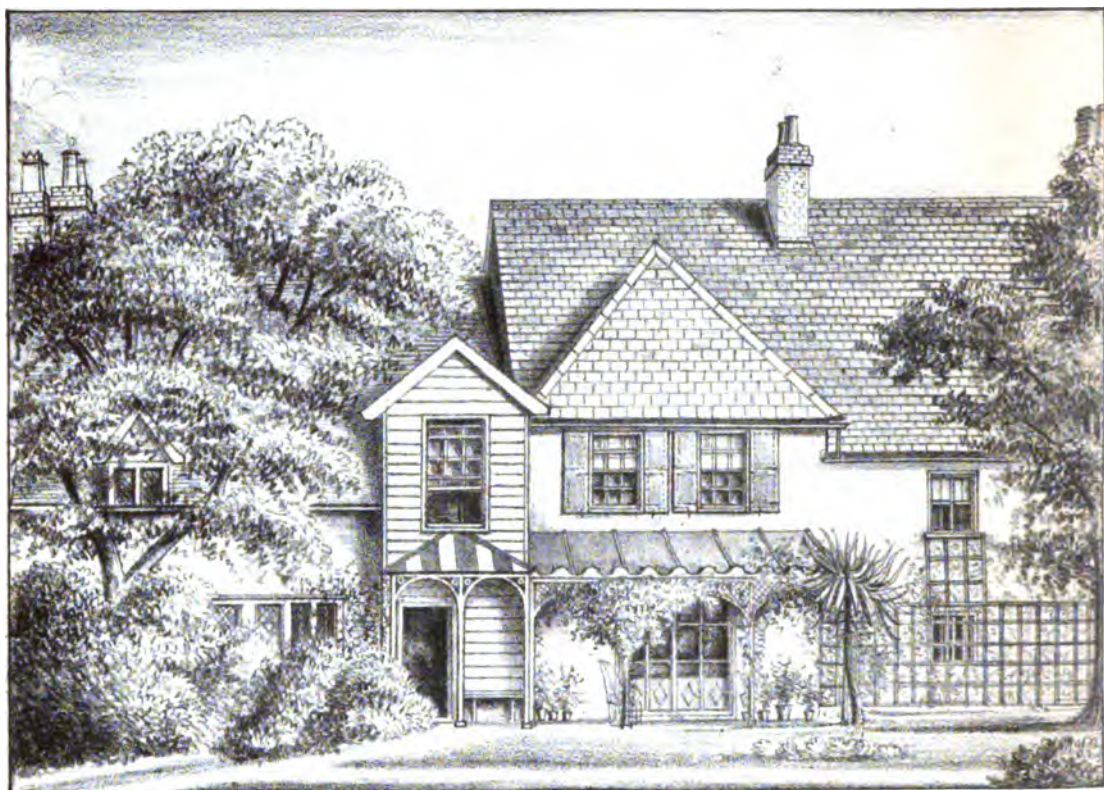
TERRIERS.—Newcourt mentions "one without date, under the hands of James Iken, Rector, and the Churchwardens." Iken was Rector 1619–45. It did not come into the author's hands. Newcourt adds, "Another terrier, 1610, much the same as to the house and lands, under the hands of the Churchwardens." This, also, is lost, if it ever existed. The only terriers inherited by the writer are:—(1.) One dated 1687, signed "James Robertson, Rector; Thomas Joyce, Churchwarden." (2.) Another, beautifully executed in colours, with a sketch of the then Rectory and barns, made under the direction of Rev. F. S. Swinden, bearing date 1760 (clearly meant for 1763, the only year of Mr. Swinden's incumbency). (3.) One dated 1818, signed "John Henry Hogarth, by authority of the Rev. Jas. Filewood; Sam. Benson, Ebenezer May, Churchwardens; John Button, P. Button, Thos. Holt, Jas. Holt, Thos. Partridge, Inhabitants."

Of the ancient high-road (to London or Southend) Long Lane, two miles long, and only wide enough for a time when everybody travelled on horseback, remains. It was continued, on the London side, by the head of Stifford Chalk Quarries, and struck then across the Clapper, south-west of Stifford Hall, to the east end of churchyard, separating it from the bowling green (as the pasture is still called) of Stifford Hall; thence by the lane, still remaining, opposite to the Rectory, to the ford on the site of the present footbridge; passing the end of Chace leading to Ford Place (facing, at that time, the old road, though now, by a modern *west* front, adapting itself amiably to the new), it crossed the present South Ockendon Road by the elm-tree near Mrs. Holland's house, thence to the ancient house now occupied by Mr. Joseph Manning, farmer, whence it is traced, skirting Belhus Park, Whitehall and Cockhides, to the south-eastern corner of Upminster.

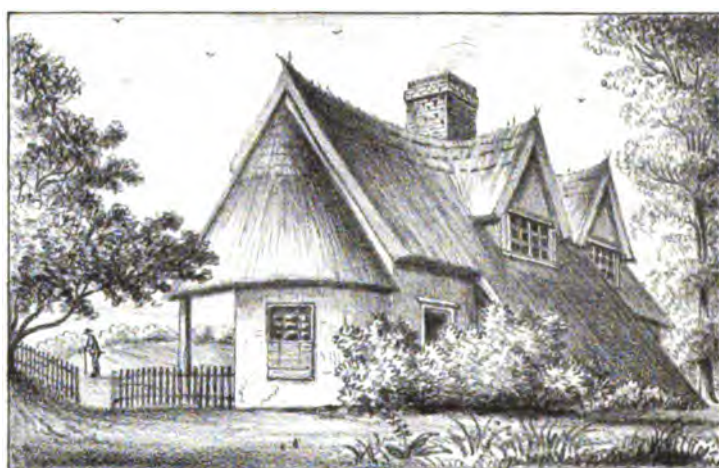
There is this evidence of the ancient London road having crossed the Clapper field as described. Within the author's recollection, the old horse-block stood at the south-eastern corner of the churchyard,—invariably attached to a churchyard when people came to church on horseback. It may be seen still, built into the present south wall. Another thing: as a consequence of this, the south door was, at that time, the chief entrance of the church (it is always so, unless local circumstances prevented it), as shown by the large span of brickwork inserted doorwise in the old stone wall, and as evidenced by the fact of the font being, to this day, at that entrance,—the right place as things were, the wrong as they are.

From the Stifford end of Long Lane, within the author's recollection, a pilgrim road, indicated by a line of very ancient oak pollards, branched south-west, running by the north side of the site of what is now Belmont Castle into Mill Lane, striking the Stifford pilgrim road (still remaining) on the brow of Millwood Hill, and so to West Thurrock Church, where the footsore pilgrims heard Mass before encountering the dangers of the deep, ferrying over the Thames to Greenhithe.





STIFFORD RECTORY (1871) S. VIEW.



From an Original Sketch by Miss F. E. Palm.

OLD STYLE OF COTTAGE (STIFFORD, 1871.)

The parish school, with teacher's house attached, in a ring fence with the Church and Rectory, was built in 1840, at an expense of £200, by R. B. Wingfield Baker, Esq., M.P., Lord of the Manor and patron of the living, who maintains it by a given sum over and above the children's pence. There are fifty-three on the books. There are also coal and clothing clubs, a blanket club, and a penny bank, all of many years' standing.

Stifford wild-flowers are those common to chalk districts. The timber is chiefly elm. The only curious tree is the venerable yew in the Rectory garden, supposed to be 600 years old, about the age of the Church. Hops are indigenous in the valley of the Mardyke.

Stifford Bridge (a county bridge) was rebuilt with iron span and brick piers with stone coping in 1867. The old brick bridge was found too narrow for the increased and sudden volume of water caused by the more general drainage of modern days.

In digging a large vault, a few years ago, on the south side of the Church the workmen came upon a large pit full of human bones, in regular layers, without a vestige of coffins, suggesting the probability of some battle fought here in ancient times.

The whole area of the parish is	1426 acres
Of which there are arable	1171
Pasture in the Valley of the Mardyke	201
Woodland	28
Glebe	26

1426 (*Tythe Map.*)

The tythes were commuted voluntarily in 1838. Valuers, Mr. Cawter of Southampton Buildings, and Mr. J. E. Joyner, High House, Purfleet.

The houses consist of one parsonage, two private houses, four farmhouses, one wheelwright, one smithy, one general shop, one public house, one farm bailiff's, and 42 cottages, the latter averaging five inmates per cottage, besides lodgers.

Cottagers, chiefly farm and market garden labourers, a few working in the Grays Chalk Quarries adjoining the parish. Work for all throughout the year at good wages, 12s., 15s. to 20s., with allotments at 4d. per rod. Therefore, the average yearly poor-rate of 2s. is mainly county and establishment charges, and in aid of less favoured parishes; and there is no squalid poverty in the parish, nothing that would be called poverty out of England.

In 1791-1802 the Stifford paupers were "farmed" by Mrs. Drabbles at West Thurrock; afterwards at South Ockendon Workhouse, now turned into cottages, then a manufactory of "beds, bedding, parish clothing, and mops," under a Mr. Viall. Two almshouses by the bridge, since bought by Mr. Wingfield, were occupied by aged widows. All these establishments, together with Grays Workhouse (now turned to worse account as the 'Green Man' beershop) were swept away by the Poor Law Amendment

Act of 1834, an improvement as some small check on pauperism,* an evil in entailing much heavier establishment expenses to meet the whims of Poor Law Inspectors, over-education without industrial training, etc.

Highway-rate also is heavy (8*d.* in the *£.*), from the parish, small as it is (3 miles north to south by 1¼ miles east to west in the broadest part), having no less than six miles of road, the main artery of the heavy traffic of the interior to Grays station and wharves, the key of the whole district.

The yearly outlay on the roads, now about £80, was, in 1714, under £3. The following is from the parish book:—

" 1714, Dec. 27.—By Millington repairing the footbridge . . .	1	07	00
By 3 years warrants for ye highways . . .	0	07	06
By 3 years gravel for ye highways, at			
40 <i>s.</i> per year	6	00	00
KENWRICK GRANTHAM, } Esqrs., Surveyors."			
ROBERT JOHNSON,			

STIFFORD HEATH.—New comers in the place will ask, where is it? The writer can only tell them where it was, viz. abutting on the west side of Clock House Lane. How far the heath originally extended in that direction he cannot say, but Mr. Curtis's adjoining farm, known as Davey Down, seems from its name to have been a part of it. When the writer first knew the parish there were considerable remains of heath, covered with gorse as now by corn and cabbages, and it went by the name of Stifford Heath or Common. It is traceable nearly to the "Conquest," and was in early times the gathering-place of the numerous persons required to take a part in the rude outdoor administration of justice. Morant says, "Elizabeth, wife of Thomas Torrell [the East Thurrock family of Torrells or Tyrells Manor], at the time of her decease, in 1374, held 30 acres of arable in Stifford of the Prior and Convent of Christ Church in Canterbury, by the service of doing suit at their view of franc pledge at Stifford Hethe (Hæð) once a year." Blackstone must accompany us to the Heath, and explain what they are doing there. "The Court Leet or View of Franc Pledge, which is a Court of Record, held once in the year and no oftener, within a particular hundred, lordship, or manor, before the steward of the leet; by the king's court granted by

* "Pauperism" is described in 'Lothair' as "the terror of Europe, the disgrace of England." Our neighbourhood is no exception. Full public-houses and beer-shops and a full workhouse (or, rather, Union House, for work there may be said to be at an end) naturally go together. And this is "the disgrace of England." Another part of the disgrace is the attraction it offers to young harlots, who are made in every way to fare better in the Union House than the honest labourer's wife in her cottage; just as the pauper children with their polite literature, boarding-school walks, and no work, fare better than his. Fornication is a matter for divine law only, not human, except where, as in this case, it casts a burthen upon society. In such a case it is a misdemeanour against society in fact, and ought to be in law. "It is thus that the whole labouring population have come to think they have a *right*, whence it naturally has resulted that they should be prodigal, and therefore licentious, when they ought to save,—insolent to their employers, whom they care not to please,—and that all that social feeling, all that mutual kindness, which is the dearest bond of human society, should be extinguished, or existing only in a few happy instances which yet remain to show what an English peasant *was*."—*Brit. Mag. (Cor.)*, Oct. 1833.

charter to the lords of these hundreds or manors. Its original intent was to view the frank, i. e. the freemen within the liberty [as the royal manor of Havering atte Bower is called to this day], who, according to the institution of the great Alfred, were all mutually pledges for the good behaviour of each other. Besides this, the preservation of the peace and the chastisement of divers minute offences against the public good is the object." (*Commentaries*.) All occupiers were required to attend (Torrell was occupier), and there formed a jury to present grave offences and punish small ones. It seems to have been the origin of Justices' Petty Sessions, the Lord of the Manor presiding, or his deputy, from which comes, seemingly, the custom of addressing a judge on the bench as "my lord," though no baron. As for "sitting on the bench," etc., the lord of the Stifford manor was probably the only one provided with a seat on Stifford Heath, and that, no doubt, a literal bench, whence the term, the jury and spectators standing.*

The CHURCHWARDENS' List is more perfect than in most places.

1617. John Potter.
 1672. Thos. Lathum. His accompts passed
 by R. Silverlock and P. Lathum.
 1679. Wm. Kenwick, Esq., G. Potter.
 1683. Thos. Joyce.
 1689. Thos. Potter.
 1690. Thos. Hopkins.
 1693. Wm. Willan.
 1710. Andrew Godwin, Esq., James Potter.†
 1712. Hen. Godwin, Isaac Thornley, Esq.,
 Ford Place.
 1715. Kenrick Grantham, Esq.‡ A. Harding.
 1720. R. Borne, P. Alstone.
 1739. W. Palmer.
 1744. W. Ransfield.
 1747. W. Aylett.
 1774. John Spence, Esq.
 1790. John Button (Stifford Lodge), And.
 Wilson.

1798. R. Hialop.
 1810. S. Benson, Coppid Hall.
 1815. Philip Button, Coppid Hall.
 1817. James Holt, Dog and Partridge.
 1818. Ebenezer May.
 1826. Ed. Aldham.
 1828. George Holland, farmer.
 1831. John Cook, farmer, Stifford Hill.
 1841. J. Freman, Esq., Stifford Lodge.
 1846. Sam. Burchill, blacksmith.
 1849. Jos. Esdaille, Esq. (now of Belmont,
 Grays).
 1851. J. P. Uwin, Clay's Hall (Clays), farmer.
 — T. Ingram (Copt Hall), farmer.
 1852. Sam. Fitch, Dog and Partridge.
 1855. W. N. Clay, Clays.
 1859. Thos. Hamber, Esq., Copt Hall.
 1860. Jas. Greig, Esq. (Ford Place), S. Fitch.
 1870. Will. Phil. Beech, Esq. (Stifford Lodge).

* "Common benches were the usual seats, and these were often formed by merely laying a plank upon two tressels."—Wright's *Domestic Manners*.

† "Acknowledge themselves possessed of a key of the chest in the Vestry, of a large silver flaggon, of the gift of James Silverlocke, Esq.; a large patten for bread, of the gift of Wm. Kenwick, Esq., with a calice or cup with a cover, both of silver [these are safe in different houses, in turn for obvious reasons, with an anonymous silver almadish since added]; also a table-cloth and napkin of diaper, and a table-cloth and 2 napkins of damask, and also a deed for ye payment of 20s. yearly out of ye house and lands of Stifford Hall, as also a Terrier of the glebe lands and profits of ye parsonage, ye Register Book in parchment, ye book of accompts and another book of ye affairs of ye parish, all wh. things they are to deliver to their successors when out of office.

"SAML. HILLIARD, Rector.

"Witnessed by Rich. Anderson, Ken. Grantham, James Potter," etc.

‡ Of Ford Place, son of Nat. Grantham, Esq., cousin of the Granthams of West Thurrock. Kenrick had taken the land held by Edmund Noble (1706), and established a pottery in Stifford Street, for the manufacture of tiles (an important industry until the competition of slates), and the tile-yards still retain their manufacturing name, though now under the plough.

CHURCHWARDENS' ACCOMPTS AND MINUTES. The following are from books and scraps found in the parish chest:—

“1738, April ye 3^d, ye Vestere Bill.

2 pudens	0 6 0
Greens and butter	0 1 6
Sallett	0 1 6
Brad	0 4 0
Drising y ^e diner	0 5 0
2 Bottles of Wine	0 4 0
2 Boles of Punch	0 10 0
Ale in y ^e Pallor	0 2 0
Y ^e poor ale	0 2 10
Mr. Hilliard drink	0 0 9

£1 17 7”

In this more correct age one reads and wonders at these costly dinners (given at the ‘Oaks,’* to which, we are shily told in 1712, the “Vestory stood adjourned,” now converted into three cottages, opposite the school), an item of church-rate that, once known to the Liberation Society, would have doomed every church-rate made in our times. The writer is bound, in fairness to the then parishioners, to point out that the Rev. S. Hilliard was Rector in 1738. Whether the mysterious entry about “Mr. Hilliard drink” refers to him or not, the writer is unable to say. If so, it exhibits a characteristic feature of Easter unanimity and brotherhood in those hilarious times, which, like many other things, has passed away. In some cases Easter “Vesteres,” with their anti-church-rate orations, and parings, and evil speakings, etc., have been far less attractive in our times.

“The Vestory Bill, April y^e 21st, 1747.

To the Drosing of Diner	0 5 0
Ale	0 2 10
Sydor	0 2 3
Wine	0 3 0
Punch	0 6 0
P ^d for Beef	0 10 6
Do. Lamb	0 3 6
Pidgon poy	0 8 0
Pudens	0 4 0
Braed	0 1 8
The Poor Ale	0 5 6

2 12 3”

Another bill of the period embraces “pork, puddens, butter, and greens, beer for the men, 2 bottles of wine, puntch, beer,” etc.; the largess to the poor being again noticeable, being thought, perhaps, to sanctify these heavy outlays on their own creature comforts.

* There were two other publices in the parish, one, ‘The Bell,’ now occupied by Mr. F. Wagstaff, on the Grays road; the other, ‘The Harrow,’ by the blacksmith, Mr. Bowley, near the bridge; but the writer must protect his parish against insinuations by suggesting that in 1738, roadside inns were more wanted than now “for the accommodation of man and horse,” as he remembers seeing described over some such caravansaries, before he began his thirty-seven years’ residence in this parish.

The following letter refers to some *fauz pas* at one of these convivial meetings of a later date:—

“— ye 18, 1748,—Sir, I make bould to trouble you with a line or two, which is as this. I saw Mr. Robert Mabbs the other Night and he informes me that you Should tell him that I yoused You Ill; that is I Should give you two words verrey groos; if I did [the poor man frankly confessing he had no recollection of what had passed],—if I did, I ask parden; for I am shore I was not sensible when I Cam home; theirfore, I know no more Then the Childe that is on borned of aney anger, or That I did to aney parson; Sir, I hop I Shall have the good opertunity of Seen you; to answer for my Self. Sir, I am Your hble. Ser^t, James Mayhew.”

The Easter dinners ceased in 1815, under which year we find the following entry:—“Mem.—It was also agreed at the above vestry that instead of the annual dinner, the sum of £5 sh^d be distributed in bread.” An equally illegal charge upon church-rate, by the way.

“1710.—Wheras it was entred in this book ye 3rd May, 1703, that Thos. Millington was chosen parish clark upon J. Hall’s resignation, and it appeared there never was any such choice by the parishioners before, and that Mr. Robertson [late Rector] was superannuated, to preserve ye undoubted right of ye Rector in appointing ye church clark, I have displaced ye said Thos. Millington, and putt in J. Hall; and though some of ye parish wod have prevented it, ye Bishop confirmed ye power of ye Rector. Sam. Hilliard, Rector.”

“1621	Payd a workman of Mr. Latham for a bager*	00	01	00
1681	John Latham for a ffox	00	01	00
1684	Paid for a ffox head	00	01	00
1711	P ^d for 3 padlocks for ye Church chest	00	07	06
1712	Bread and wine at Christmast†	00	01	10
1714	Paid Mr. Simis for altar-piece‡	12	18	00
1727	Mending of the Stox§	00	05	00”

* Another of the countless perversions of church rates which hastened their abolition. A national rate was a logical and necessary complement of a national church. But it was overweighted, at a time when it was thought the very last rate people would quarrel about. No matter what was in it, the name of church-rate covered everything, and insured its passing. And now—

“Thus times do shift, each thing his turn do’s hold,
New things succeed as former things grow old.”

Herrick.

† It appears from the books that Christmas, Easter, and Whitsuntide were, at that time, the only celebrations.

‡ This was the reredos with decalogue, removed at the restoration of the Church, flanked by slab paintings of Moses and Aaron; for it is noticeable that, in proportion as the morality of the age was weak, the teachings of morality, by pulpit and reredos, were, as they should be, strong. The eighteenth century was no time for either to teach antinomianism.

§ This useful piece of parish furniture, for drunkards and peace breakers, and other ne’er-do-weels, was erected by the road-side at the north-east corner of churchyard, where the old London and Southend road struck south over the Clapper. There is a tradition of Lord Campden (Lord Chief Justice) and his host, Lord Dacres, strolling to Stifford from Belhus, when Lord Campden expressed a wish to try how the “stox” felt. Having inserted his feet, Lord Dacres locked them in and

"1800.—Proclamation read in Church to meet famine." A failure of crops for two years, and an exhausting war had raised the price of every kind of provisions to an alarming extent, and so caused general distress. The proclamation encouraged the growing of potatoes, forbade the use of corn in distilleries, exhorted the heads of families to diminish the consumption of bread by at least one-third, etc. However damaging the repeal of the corn laws to the agricultural interest (without compensation by repeal of malt tax, etc.), there can be no more of these harrowing proclamations and periodical famines.

1824.—Agreed by the parish to pay Mr. Robinson of Orsett, parish doctor, 4s. for each person *inoculated* by him. How kind!

1822.—Mr. Veales, Master of South Ockendon Workhouse, agrees to farm the Stifford poor at 3s. 6d. a head.

"1817.—417 ft. run of black border."*

"1713.—The pews used by Sir Rich. Anderson (Lodge), and servants in the south aisle, allowed to Capt^a Johnson and family."

"1712, Ap. 21.—Mistress Merryman, Constable." In 1804, we find Mary Benson, overseer. Truly, Stifford seems to have taken the lead in asserting the Rights of Women; for rights, of course, include duties.

"Mistress Merryman" was assessed at £5, and her burial is registered Feb. 25, 1743.

	£.	s.	d.
"1771, May 11. P ^d Lane for a Barger	0	3	4
1772, April 5. P ^d Burial fees for Goody Sturgeien	0	5	4
" 18. " Buff for one day's work on Mr. Kingsman's Maids Phue	0	2	4
" 20 th . P ^d Mr. Newland for fees to Porter's Burial	0	2	0
" do. do. for the Ringers	0	3	0
1774, May 19th. P ^d for eating and drinking for them that were confirmed	0	3	6
" P ^d Lane for Bagger	0	6	8
1775, Feb. 5. Paid towards Repairs of Workhouse and Settery, [&c.]	4	16	0
1776, Dec. 16. P ^d Bush for Bread and Wine and Settry, [&c.]	1	13	11
1777, May. P ^d for form of Prayer (a yearly charge in those days)	0	2	0
1782. P ^d for Seckment Wine and Bread, and woshen the Surples	1	6	6
" P ^d Mr. Kirbey's men for a bich fox	0	6	8
(Clearly farmers were not fox hunters in those days.— <i>Tempora mutantur</i> .)			
1778. W ^m Linzell for lewken after the Church Clock and winden har up	1	11	6
1793. P ^d 200 tiles for the Church	0	6	6
1794. P ^d holt to dog fox	0	3	4
1775. Washing the Sarplus	0	10	0
1800. For covin the pepel to Be Conformed, and expenses	0	10	0
Men's precorsus	0	3	0

returned to Belhus, leaving him in durance. Some time afterwards a question arose in a case before the Court about the nature of punishment by "stox," when his Lordship told the counsel with evident feeling, "I've tried them, brother, and they are not pleasant."

* Old inhabitants will remember, as the author does, this curious kind of church ornament round every arch and capital, thought very picturesque, no doubt, at the time, and so undoubtedly economical as standing church mourning, saving the expense of "hanging the church in black" at the death of a royal personage. Besides, the black cloth would have gone to the parson, and that would have been such a pity! So the "417 ft. run of black border" was a good investment every way. Wennington still thinks so.

	£	s.	d.
1803. P ^d for pa Stox	0	16	0
3 new bell Rops	2	0	6
Menden the palon	0	2	0
1810. Mr. Witch, Cord for Clock	2	2	0
1812. P ^d for Letter	0	0	10
(Inserted as a contrast to half-penny and penny postage. The Author formerly paid sixpence for ½ oz. from London,—if nothing enclosed; else 1s.)			
1814. Bottle Tent Wine	0	6	3
Iron Chest for Church	3	15	0
1816. A man 2 days getting Ivy from Church	0	5	0
A man in churchyard 1 day	0	1	0
Do. making church-path	0	2	0"

BRIEFS.

"1686. Collected through the parish for a Breff for the French Protestants	01	14	6
1696, Ap. 28. Payed for the Breff for the Vaudoy and French refugees	1	19	6
1712, Dec. 14. For West Tilbury Church in Essex	0	2	0
1716, Dec. 23. For the Reformed Episcopal Churches in Prussia	0	0	0
1698, April. Collected for redemption of Slaves in Turkey	01	01	9
1689, Aug. 12 and 27. Collected for the Breff for the Irish protestants	2	5	2
1673. A Brief was read for the rebuilding of the Theatre Royal, London." Ordered by Charles II of pious memory.			

REGISTERS.—Baptisms from 1568; burials from 1567; marriages from 1568. First forty years beautifully transcribed by a Scribe, but evidently imperfect. The following are extracts:—

1695.—Under this year this Malthusian entry appears, signed Jas. Robertson, Rector:—

"Here follow the Registers of all Births and Christengs in this parish since the late Act of Parl^t took place, which laid 2s. on the birth of every child, and higher according to the qualitie and estate of the parents, as mentioned in the Act."

While this sagacious Act lasted, therefore, we find the date of birth inserted as well as of baptism, i.e. up to 1699. The modern commentary on this Act is in the royal bounty of £3 for each triple birth.

It is noticeable that the father's name only appears in the register of baptisms up to 1654, Hier. Potkin, Rector.

"1611.—Thomas Stifford was baptized."

"1711.—This yeare Samuel Stifford was Christened by that Name. A Bastard Child born in an Hogg's Styte."

These two entries a key probably to many local names borne by individuals. See Article "Names," GENERAL VIEW, p. 45.

"1709, Oct. ye 1st.—Henry, son of Henry Godwine and Hannah, his wife, of Stifford Clayes, was baptized at their dwelling-house in George Yard, on Tower Hill, Lond., by Thos. Harper, Rector of Orsett."

By 23 Geo. III. c. 67, each entry of marriage, birth, or christening was required to be entered on a 3d. stamp. This Malthusian penalty was balanced by the same threepenny penalty for dying. At the end of eleven years it was repealed, leaving scores of stamps on the Churchwardens'

hands, as exhibited in the Stifford Registers to this day. In 1695 a much heavier penalty had been imposed for dying, viz. "Four shillings upon ye Buryall of every one, and higher according to the qualitie of ye party or person deceased." This was some compensation for the 2s. tax paid for being born. As to the latter, since then the wisdom of Parliament has taxed light and air, another ingenious and patriotic scheme to keep down population, and a fitting pendant to the penalties for being born or taking a wife. Yet wisdom was to die with them. How is it now?

1644.—This year four persons are registered as having died of "Plague," one of them "a stranger," who probably brought it. Total burials that year, nine. Every reader of history is aware that these plagues, in the shape of sweating sickness, spotted fever, or smallpox, were the plague of everybody's life in those old times, in every county of England, and that royalty and nobility were constantly, and often vainly, flying terror-stricken from one or the other,—one principal cause of the landowners, comparatively poor in those days, incurring the expense of so many country residences on their estates, to say nothing of the number of royal palaces. It is noticeable that this is the only entry of the kind in the last three hundred years in Stifford.

"1651, May ye 14th.—Was buried John Aiscough, ye Millar of this parish."

"A stranger at the bricke kiln was legally interred."

"1659, May 29.—Was buried Anne, ye wife of goodman Tibalde, of Grays."

The Stifford chalk quarries ceased working about thirty years back. Many other registers of men "slayn" there. How many generations they had been worked is unknown. It is quite possible that "Gundulf the Weeper" came to Stifford for his lime and flints to build the (White) Tower of London.

The ancient windmill was on the old London and Southend road, Stifford end of Long Lane, in a field still known as Mill Field. Trades are seldom mentioned in registers. In those more simple times wants, and therefore trades and shops, were fewer. On the other hand, we find "wariner," a calling extinct in these parts.

On examining our registers, and inquiring in other parishes, we come to the conclusion that, as a rule, the names in a parish are entirely altered every hundred years.

"1661, July 8.—Was buried Thos. Fuller, slayn in the chalk-pitt."

"1671.—Buried Edward Watts, warriner."

"1720, Feb. 21.—Oliver Baker was buried in sheep's wool only."

The linen manufacture of Scotland was its main staple, as the woollen of England. The two hostile nations fought at Bannockburn over each other's cloth. There were sumptuary laws on each side of the border, forbidding here the sale of Scotch linen, and there of English woollen, under penalty of being severely whipped.

In Charles the Second's reign, an Act (30 Car. II. cap. 3) was passed, intituled "An Act for burying in woollen," and was intended for lessening the importation of linen, and the encouragement of the woollen manufacture, etc.

"'Odious! in woollen! 'twould a saint provoke,'
Were the last words that poor Narcissa spoke."

Thus much for the necrologico-political economy of those days.

"1727, 4 July.—A travelling man, named old Ned, was buried."

"1767.—Buried John —, who died by excessive drinking of gin at the Dog and Partridge Inn, as appeared by the Coroner's Inquisition this 10th day of June."

Among the mems. on the fly-leaves, in the absence of a separate book provided for this purpose only, which is better, (plenty of fly-leaves should be left in every register for such things), are the following:—"The parish bounds were surveyed and observed, and the marks renewed, Anno 1710, Samuel Hilliard, Rector." This is called elsewhere "*beating* the bounds," which is still done literally in towns; tythe commutation maps, defining boundaries, have superseded Rogation Day perambulations in the country. The minister, churchwardens, and boys carry white wands, and the last lustily "beat" every settled boundary-stone or building, by way of remembering it. Occasionally they "bump" the boys on these buildings, as another useful reminder, or *memoria technica*. This takes place on Ascension Day, from the ancient custom of walking round in solemn religious procession, chanting litanies, on the three days commonly called Rogation Days.

Same in 1646, signed "Daniel Lathum, Rector, James Silverlock, Thos. Lathum," and seven others.

Same in 1653, signed "Hierome Potkin, Rector, James Silverlock," and seven others.

Same in 1743, signed "Robert Talbot, Rector."

The last Rogation Day perambulation was by present Rector and parishioners, 1835. Soon afterwards Mr. Joyner and Mr. Crawter and their assistants "beat the bounds," with a view to a final and permanent definition and record of them in the Tythe Commutation Map, now deposited with the Rector, thus making "processions" and "bumpings," like a good many other old and better as well as worse things, things of the past.

"On ye 21 March, 1715, some children playing with fire in the yard adjoining to the west end of the barne, sett fire to some straw that was heaped up ag^t it, and burnt it down to the ground with ab^t 20 qrs. of wheat in it; I thank God it was rebuilt again before the expiration of May, at ab^t £130 expense. There was no porch to it before I came. Samuel Hilliard, Rector."

"June the 17, 1711, Henry, Lord Bishop of London, visited the church of Stifford, and Confirmed in it." This was Bishop Compton, who, on William's landing, as related at large by Miss Strickland, Lord Macaulay, and others, had rescued the Princess Anne, his pupil, at midnight from the

Cockpit, St. James's, waiting, with the magnificent and accomplished Dorset, in the Mall with a hackney-coach, which she reached leaving her slippers in the mud; and who, the night passed at Aldersgate Street, the then residence of the Bishops of London, changed his pastoral staff for broadsword, and, fully armed with pistols and bandoleer, escorted the Princess on horseback to Nottingham, accepting with alacrity the post of Colonel of the body-guard of gentlemen who joined them on the road, and by them urged upon him. Bishop Blomfield liked referring to his amphibious predecessor, speculating, with his usual wit, on what he, as Colonel, and his "black regiment," could do in stormy times. It recalls old Orsett times, when he, as a well-instructed scribe, in his private intercourse with us, brought out of his treasure things new and old.

"1834, July.—William Palin, B.A., Trinity College, Cambridge, (Curate in charge of Stifford from Trinity Sunday, 1833, when ordained Deacon by Bishop of London), instituted to the Rectory of Stifford."

"1842.—The Gallery at the W. end of the Church and the open sittings in the N.W. were erected by voluntary contributions; also an organ was placed in said gallery. Whole cost about £100. Wm. Palin, Rector."

"1849.—Church whitewashed; spire painted."

"1852.—South wall built of Churchyard. Mr. Clay, Mr. Fitch, Churchwardens."

"1855.—North do. do. do."

"1859.—Spire repaired and painted. Roof of Nave and Chancel stripped. T. Hamber, Esq., Coppid Hall, J. Greig, Esq., Ford Place, Churchwardens."

"1861–3.—Church restored at a cost to the parishioners of £865, borrowed in two sums of £500 and £365 of the Public Works Loan Commrs. at 4 per cent., repayable in 20 years by annual instalments; the remainder, about £700, contributed by R. B. Wingfield-Baker, Esq., of Orsett Hall, and the Rector, the latter assisted by friends. Architect, Mr. Stock, Duke St., London Bridge. Churchwardens, Mr. Greig and Mr. Fitch. The organ cost £40, raised by subscription. Mr. Wingfield-Baker gave the stove,* and

* There was no heating apparatus in former days. Now we have stoves, hot water, and hot air (the last answering the double purpose, burning churches as well as heating them). Are we less hardy? it is asked. No such thing. Our services, inimitable as they are in matter, are long enough to defeat their object, and we cannot move about. Hearing mass was a matter, say, of half-an-hour, during which they could walk and talk, as many did overmuch and not over-reverently. Many separate services thrown into one, and long sermons to boot, drove them soon after the Reformation to high pews for warmth. Low pews and stoves and short sermons are the present rule, and a wise one. The author remembers the stoveless Senate House for January examinations, with a shudder. Are we less hardy, therefore, because it is now warmed? Not at all. When it was built, generations ago, examinations were nominal, now they last a fortnight. The cases are parallel. It ought not to be more difficult to adapt the services themselves to present requirements, as to length and sequence,—doctrine happily is unchangeable, because founded on Scripture which is unchangeable. Can no reorganization be devised enabling the communicant laity to talk over these things in a brotherly way, as ministers and people ought to do? Convocation, mainly of officials, is no representation even of the clergy. But how about the laity's voice in Church Synods, and in the appointment of bishops?

agreed to pay the first five yearly instalments of the second loan of £365, the parish taking the whole first loan of £500. The other non-parishioners who contributed (to the chancel and organ) were the Broderers Company of London; Mr. Rigge, of Belmont Castle, Grays; Mr. Gerard de Witte, of Leamington; and the Rev. Ed. Palin, B.D., Fellow and Tutor of St. John's College, Oxford. The altar-table and cloth were benefactions of Mr. C. E. Freeman, of Bucklersbury, Solicitor, clerk of the Broderers Compy. The corona in the Chancel Chapel, and the Chancel lamp standards were illuminated and presented by two of the Rector's daughters; the handsome embroidered book-markers, copied from Lichfield Cathedral, were worked by the Misses Woodthorp, Aveley. The chancel arch and wall, the former in Tudor style, and so ugly enough, were formerly of brick; the present beautiful arch of stone was given, together with the stone wall in which it is inserted, by Mr. Wingfield-Baker, as also the chancel windows; he also bearing the whole cost of repairing his Chantry. What is now the S. aisle was previously a narrow and dilapidated lean-to. The present S. wall was built about 5 ft. beyond the old one, thus increasing the accommodation to that extent, and furnishing space for the present beautiful west window, designed by the architect. The whole S. wall of the Chantry is new from the foundation, but on the same line. All the windows in the Church (except the one just mentioned, and the present lancet pulpit-light, which was clearly modern, and had more the look of a washhouse window) are fac-similes of the old ones they replaced, to the minutest detail. The beautiful lancet in the vestry is a benefaction of the architect, Mr. Stock; the stained glass windows are by Mr. Powell, of Whitefriars. William Palin, M.A."

"The chancel-stalls, altar-rail, and reredos were by Mr. Howard, of Orsett, carpenter. The iron standards and ivy foliage supporting the rail were by Mr. Ransom, of Stifford, blacksmith. The reredos, illuminated by Mr. North, of Orsett, painter (for the sum of fifteen guineas), was constructed by Mr. Howard, chiefly out of the remains of the ancient screen. The E. window was previously bricked up to the height of 5 ft., as was its beautiful tracery. The lancets in S. wall of Chapel were found stopped up altogether. The present western arch was stopped up with wood. The whole pavement was of brick of every variety (except good), and harmonized with the undulating character of Stifford and its neighbourhood. The whole Church, indeed, was mean and unsatisfactory. I record my thankfulness to Almighty God for putting it into the hearts of my people to make it more worthy of its high object as His House of Prayer. W. P."

"1866, Oct. 4.—First harvest thanksgiving service (choral) at 2.30 and 6 P.M. Preachers, the Rector, and Rev. W. Rutter Bailey, Rector of Chadwell. Readers of Lessons, Rector; Rev. J. Blomfield, B.D., Rector of Orsett; Rev. E. C. Lethbridge, Vicar of W. Thurrock, Rev. G. Fielding, jun. Other clergy assisting, Rev. E. L. Davies, Rector of Little Thurrock; Rev. A. Blomfield; Rev. — Hacon, Curate of West Thurrock; Rev. G. W. Bennett, Curate of Upminster. The Rector intoned afternoon service, Rev. G. W. Bennett, evening. The offertory was in aid of the choir, and towards

warming and lighting the Church more efficiently; it amounted in the afternoon to £7. 12s. 1d., evening, £3. 12s. 9½d."

"1867, July, 30.—The lectern presented to the Church by Wm. Rivett, Esq., of Stamford Hill, a member of the Worshipful Company of Broderers. W. P. Beech, Esq., of Stifford Lodge, Churchwarden."

"1868.—Nave stove presented by R. B. Wingfield-Baker, Esq., and desk removed to present position, to make way for it, at his expense. Wm. Palin, M.A. Rector."

CHIEF RESIDENCES.

STIFFORD HALL, the residence of the Lathams from Elizabeth to Ann, is no more. The author remembers the remains of it visible thirty-seven years ago, but these have almost disappeared. It stood opposite Stifford Lodge, at the turn of the road to Grays Thurrock.

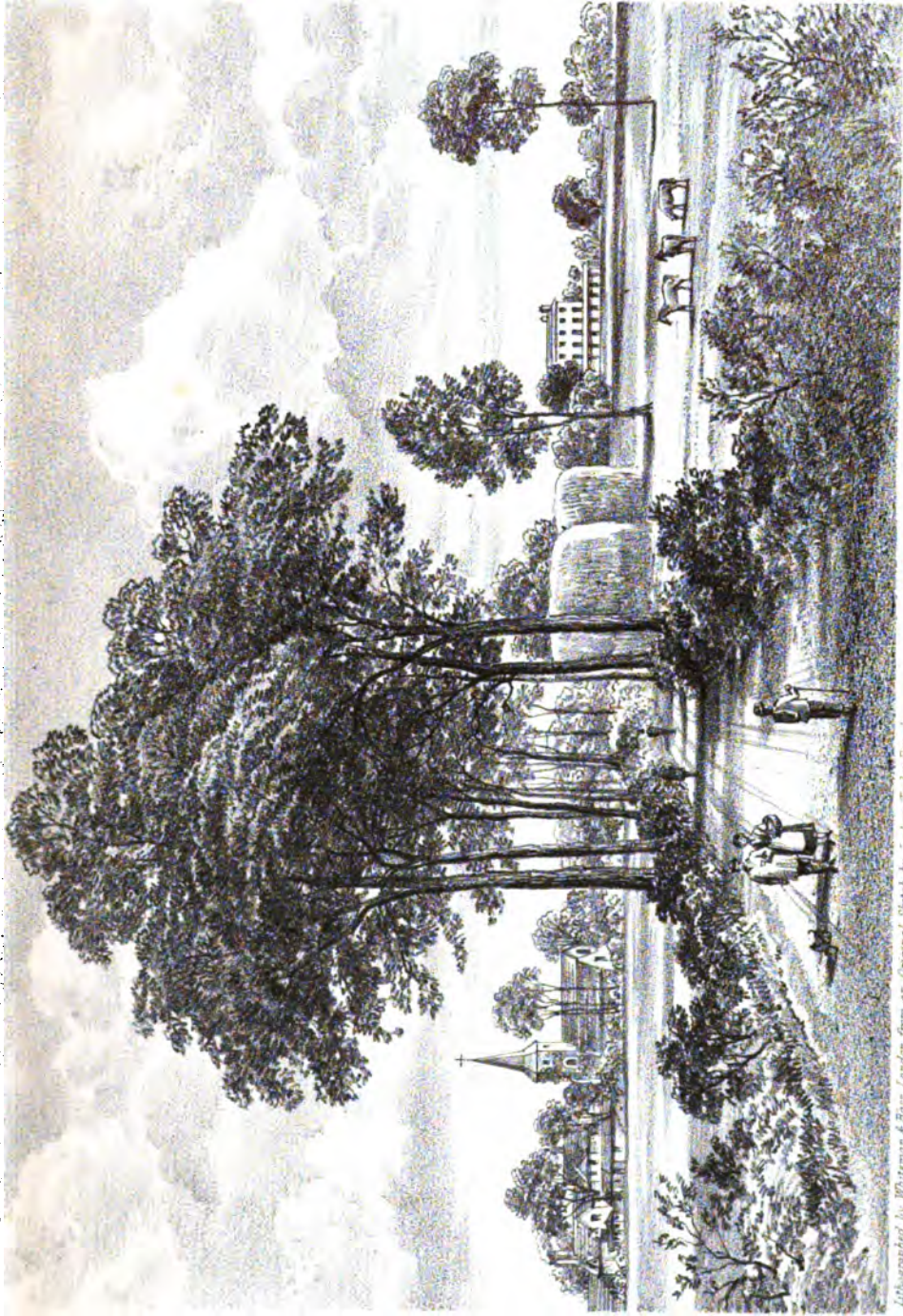
Stifford Lodge, formerly the residence of Sir Richard Anderson, Bart., then of Jasper Kingsman, Esq.,* was improved into its present form by John Freman, Esq., its then owner and occupier, under the name of Button, about half a century since. At his decease it came to his daughter, afterwards married to Gerard de Witte, Esq., its present owner. W. P. Beech, Esq., is the present tenant. The grounds are undulating and spacious, and in excellent taste.

COPPID HALL, as described on east gable. "This Howse hath been antiently called Coppid Hall." The present tenant is Mr. Frederick Wagstaff, market gardener, the owner being R. B. Wingfield-Baker, Esq., M.P., of Orsett Hall.

The block now comprising the Post-Office and two cottages was, in the eighteenth century, a gentlemanly residence, successively occupied by persons described in the parish books as taking a leading part in parish affairs.

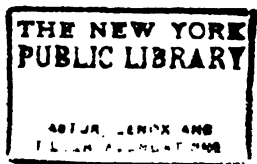
Continuing in the same direction we cross the bridge to Ford Place, picturesquely placed at the top of Ford Place Hill. It was built and occupied in the seventeenth century by Mr. Silverlocke, already described as "Elder" (under the Rev. Daniel Latham, the Presbyterian Rector from 1645 to 1652), and the donor of our handsome communion flagon. The date on the east side (formerly the front, facing the then London Road, from which it was approached by the long and handsome avenue still standing) is 1655. It was afterwards occupied by the Kenwricks, Granthams, Spences, Zachary Button, Esq., Rev. Dr. Hogarth, Rector, and other magnates of Stifford, until purchased by the late W. Wingfield, Esq., Q.C., of Orsett Hall; since which it has been tenanted by Mr. Francis, Jas. Greig, Esq., Captain Atkinson, and now by Charles Moss, Esq. The grounds are excellent, and the views from them extensive and most picturesque.

* Josiah Kingsman, of Horndon, served Sheriff of Essex in 10th Geo. I.; Jasper Kingsman, of Stifford, in 32nd Geo. II. The Kingsmans had been established three hundred years at Burnham.—See *Horndon-on-Hill*.



Lithographed by Whittman & Blue, London. From an Original Sketch by W. J. Hall Taylor Esq.

STIFFORD CHURCH & LODGE.
South View



Besides the date, there are on the east end panels displaying the Silverlock arms, "R. S." (seemingly meant for Richard Silverlock, the eldest son) and (what is less obvious) "S.
I. H." all cut in red brick. Is it doing violence to the memory of a good man, to suggest whether, considering the peculiarities of his time, the Stifford "Elder" meant this last superscription for the sacred monogram? A more reasonable conjecture may be this. The house was altered to its present form to face west on the diversion of the London, Road, by his successor, Mr. Sish, about 1760. This is confirmed by Mr. Sish's arms on the elaborate drawing-room ceiling, in the more modern part. The inscription is on that part of the original east front abutting on Mr. Sish's work. Did he place it, meaning it as another sort of monogram, the S. doing double duty, and so making out his name S. I. (S.) H.? The wear of this inscription as compared with the others, is thought by some to confirm this conjecture.

The following antiquities have been found by Mr. Meeson in Stifford, and deposited by him in Jermyn Street Museum:—

1. Polished celt in pale drab flint, 6 inches \times 3 inches at the cutting edge.
2. Perforated circular stone, 3 inches diameter, commonly called a "sling-stone."
3. Bronze leaf-shaped sword, 23 inches long, handle-plate perforated by six rivet-holes, three of which retain bronze rivets. Bed of Mardyke.
4. Bronze straight-edged dagger 15 inches long.

Landowners.

R. B. Wingfield-Baker.
Gerard De Witte.
Rev. William Palin.
Cobham College.
Executors of J. Clark.

Tenants.

John E. Curtis.
John E. Davis.
Susan Fitch.
Sarah Holland.
Henry Charles Long.
Charles Moss.
Joseph Manning.
Stephen Wallis.
Robert and Thos. Wagstaff.
Frederick Wagstaff.
W. P. Beech.

Tithe.—Gross, by average 1870, £473. 10s. Rateable, £391. Rev. William Palin.

Extent, 1426 acres. Gross value, £2890. 12s. Rateable value, £2546. 6s. 9d.
Population, 1821, 206; 1831, 274; 1841, 409 (swelled by Irish pea-pickers); 1851, 310; 1861, 281.

Grays Thurrock.

The three Thurrocks, like the two Ockendons and Tilburys, were originally one district, under the general name of Thoroc, a name indicating great antiquity. It seems to mean Thor-oak, the oak forest dedicated to Thor, the unconverted Saxons' god of storms, to which latter, from its position on the north bank of the Thames, open to the prevailing south-west gales, it is peculiarly exposed. Doubtless it has been the scene of many a bloody sacrifice to Thor.*

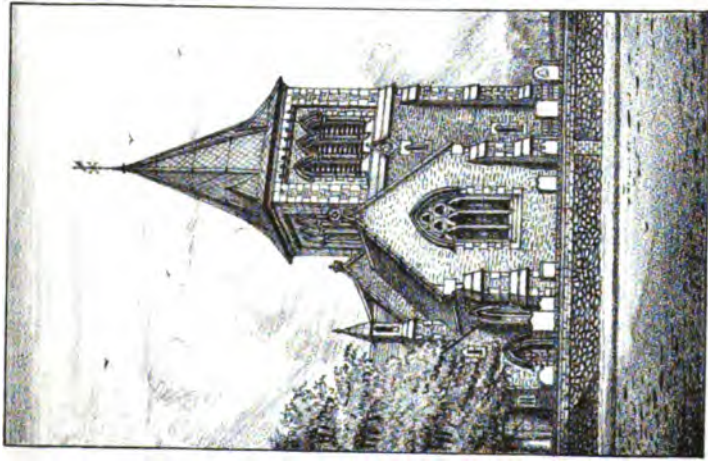
It was mainly forest up to the time of the Conquest; for in Domesday it is described as having "wood for 200 hogs," as well as "one fishing." This supply of acorns shows the forest to have been, as the name of the place indicates, in a great measure oak; for which also there must have been great demand when all the houses—though few indeed as compared with the present time—were timber-built, and their ships the same. No doubt beech-nuts must be included. In those days it is likely a good part of both was wanted for serfs as well as hogs, unlike the *cuisine* of modern servants' halls and housekeepers' rooms.†

In describing South Ockendon it is remarked that the manor had formerly had forest for so many hundred hogs, and this remark was appended: "The forest has disappeared, but the beershops and lower class of public-houses have the reputation of keeping up the breed and making still a fair show of hogs. The only change is from acorns and beech-nuts to drink." It is disappointing to have to say, in an age of general and expensive education (too often utterly erased in crowded cottages, by drunken parents), the same remark applies equally to the beershops and lower class of public-houses in Grays. The author could point to two or three honourable exceptions; all the rest are hog-breeders. The consequence is, a high rate of mortality among that particular class, heavy poor rate for the provident to pay for the improvident, and a growing necessity (as regards wives and children) for winter soup-kitchens,—and this with probably the best wages in the county.

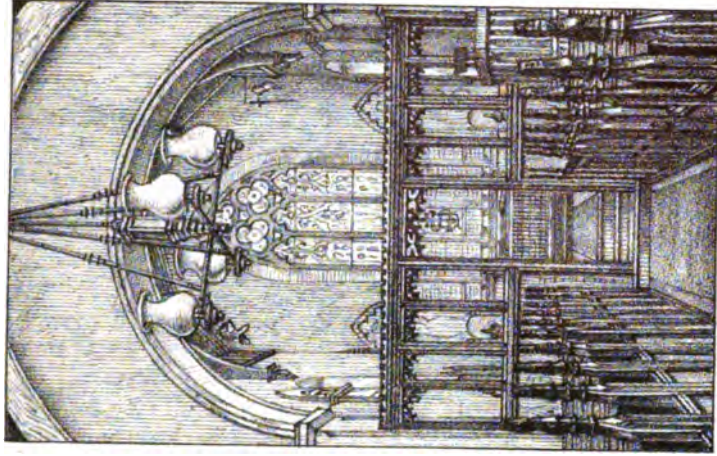
The general population, however, of Grays is highly respectable and well-to-do, consisting of gentry, professional men, brewers, farmers, wharfingers, lightermen, shopkeepers, etc. There is one thing wanting, however, (1870) which, considering the force of female influence for good or evil, may help

* See Mallett's *Introduction à l'Histoire du Danemarck*.

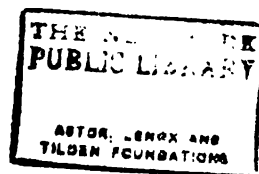
† "Daughters' dowries were made and masses paid for in swine. In that age nearly 100,000 hogs were kept in Essex; animals that could feed on wastes and commons being needed, as half of their sheep were frequently lost in winter. Not more than two hundred years since, before enclosures, artificial grasses, or turnips for cattle were thought of, all that were not fat were turned out after Michaelmas to shift as they could during the dead months, so that fresh meat could not be had in winter or spring. It was in consequence of the vast stores of bacons, muttons, and beef, salted, which barons and persons of great wealth formerly provided, that their retainers were so numerous." —Wilson's *Sketches of Upminster*; see White's *Selborne* for this practice.



GRAYS THURROCK, (1871).



GRAYS THURROCK (INTERIOR, 1871).



to account for the painful state of things mentioned above, and that is a Girls' National School, Mr. Meeson formerly lent a spacious building for the purpose, but it became too weak for such hard wear, and had to be closed.

Going back awhile, we find the odious Odo, brother of the Conqueror, holding land at Thurrock as a part of the Norman loot. He is the *bête noire* of an old Essex antiquary, as he was of a good many more, more disastrously, in his own time, when, as our antiquary says, "robbers rode and owners had to walk." He tells us, for instance, "Odo, Bishop of Bayeux, laid his long hands here," as at Stifford, Stanford-le-hope, Upminster, Aveley, West Thurrock, Chadwell S. Mary, and plenty of other places in the neighbourhood, forty altogether in Essex alone. Besides which he tells us, "Gilbert, a man of the Bishop of Bayeux, holds a hide and a half all but 10 acres, the Hundred knows not how." And never will. The fact is, the Conqueror's residence at Barking Abbey, while he was planning the Tower of London (with the help of his episcopal architect, Gundulph, Bishop of Rochester, the Todleben of his day, and only rivalled as an episcopal military architect by William of Wykeham, the builder of Windsor Castle), and constructing other defences at Ilford, and elsewhere in that neighbourhood, against his unloving Saxon subjects or slaves, seems to have brought him and his hungry courtiers into an uncomfortable and unprofitable intimacy with this part of Essex. They knew too well where the best land was to be found, and it all lay at their elbow. See GENERAL VIEW, p. 30.

The fact of Harold, his deadly enemy, having been lord of Ockendon and of this middle part of the Turoke (Thurrock) district, staying now and then in the manor house, and choosing this part of Essex as his favourite hunting ground, would give additional flavour to the dainty dish of plunder hereabouts, as Laud's recent connection with West Tilbury was a condiment giving a new relish to the Puritans stabling their horses in the parish church. Among those who journey with us through these ancient and interesting twenty parishes, there will be imaginations capable of realizing the old Grays memories of Saxon England,—of peopling Saxon Turoke: its serfs looking back from the rude plough that is scratching the patch of cleared land, or leaving the red iron on the anvil of the smithy; or the warrener throwing down the faggot into the heap he has been tying for the goodwives' ovens (there were no coals then); or the woodcutter throwing down his uplifted hatchet; or the swineherd gasping after the hogs, which have taken fright, to his wonderment, at something in the distance which he has not seen; or many a fair maiden, perchance, peering from her lattice, as, gazing in the direction of the hunting horn, they see Earl Harold and the Waltham Prior* and the county thanes (the Coxes and Scrattons and John Rose Holdens and Offins of their day) winding adown the glade

* "It is evident from the ecclesiastical laws that it was difficult to restrain even the clergy from hunting. One of the Canons passed in the reign of King Edgar enjoins 'that no priest be a hunter, or fowler, or player at tables, but let him play on his books, as becometh his calling.'"—Wright's *Domestic Manners*.

which opens through the forest Stiffordwise, and suddenly dive into its shade in quest of wolf or boar or stag, passing by the cannie little fox, as sportsmen would do now if there were game of the same mettle to be had, which happily for everybody else there is not.* And then, the day's venery done, the reader may be able to realize the glow on those cheeks (alas, too soon to blanch on the battle field of Hastings), and the perfect satisfaction visible in the sleek Prior's face, who has attended his noble master and benefactor from the hunting lodge† by him bestowed on Holy Church, and looks back placidly on what he deems a good day's work. And then the reader may realize the wassail bowl, and the angel visits from the Ladye's Bower of Harold's Turoc manor house, now known as Grays Hall, until the October sundown warns the wassailers to return. All this may be realized harmlessly enough now. By the revengeful Normans, guests with the Conqueror at Barking Abbey, they were realized but too well.

We have spoken of the odious Odo as following Harold in this manor of Thurrok. The picture now, under him, would be many a Rachel weeping for her children, and refusing to be comforted, because they were not. Many of the Saxon population of our neighbourhood, young and old, who had gazed delightedly on their last native prince, in these sportive moments, defiling through our autumn-tinted forest were seen crowding to West Thurrock and Tilbury ferries to join the throng hasting to the last Saxon battle-ground of Hastings. On that fatal 14th of October, most of them perished, the rest—where are they? what are they? They are slaves; the Norman's heel is upon their throats. "Loving lord," as he promised he would be to them, the iron is entering their souls. Writing in October, 1870, we are driven to ask, have education and refinement subdued or even mitigated men's passions, when we see 20 French villages burned and 120 peasants shot in cold blood in one week? Science is ministering to this detestable Franco-German war more readily than sometimes to religion.

A century passes, and the scene is again shifted. The good old homely proverb, "Light come, light go," has been once more verified. The odious Odo has mortally offended his once-compliant brother, he has forfeited all his ill-gotten gains, he is "gone to his place;" and now, we find this manor bearing the name of its new owners, the Grays, of Gray in Normandy, who held it long, and branched out into many noble houses still bearing the name. You see the hill, right of the road to Stifford, from which these feudal lords looked down upon their patrimony of broad acres and slaves. Ichabod! it is a farm-bailiff's cottage now. You may see one remnant, only one,—the

* A Boar Club would be no greater bore in the way of causing anxiety to wives and sweethearts than the foolhardiness of the Alpine Club. Not a year passes but the latter supplies victims,—of course Englishmen. A Boar Club or Wolf Club could hardly do more, with the advantage of better sport for the risk.

† Upminster Hall, the residence of Mrs. Branfill, still retaining some vestiges of its former self, but all of them the worse for wear.

sword and helmet and gauntlet of the once great lord. Until lately you would have seen the pennon suspended in the chancel, illustrating and enforcing the preacher's thereby oft-read text, All is vanity.*

Time goes on, and we find the usual process of disintegration going on,—the manor is split into two, Grays Hall and Peverills. It does not come within the design of this volume to recite and describe all the successive owners of this and other properties and manors. Sir J. Zouch had it in 1564, and Thomas Latham held the manor of Stifford under him by fealty and yearly payment. But the Author does not profess to perpetuate names as a rule, in cases where the name was the only thing left behind. His interest in past generations is rather moral than antiquarian. He passes on, therefore, to a name among them deserving all honour as a benefactor of the parish,—it is that of William Palmer, Esq., whose name is found in all our parish registers as an active Justice of the Peace, receiving the affidavits which so abounded in those days of burying in woollen, and all that nonsense. He built the house now known as Sherfield House, in the reign of Queen Anne, and lived and died there. To him Grays is indebted for a well-conceived and ample educational endowment, which will be noticed in its proper place. The present lord is James Theobald, Esq., Hyde House, Winchester.

The interesting old CHURCH must now be mentioned. We have great pleasure in placing upon record the great care bestowed upon it by the parishioners during the last thirty years. About the beginning of this period it was restored at great cost,—Richard Meeson, Esq., of Duvals, and John Longburn, Esq., of Sherfield House, Churchwardens. Lately it has been enlarged,—Henry Stock, Esq., Architect. Mr. Buckler, a well-known ecclesiastical architect, who had visited and well remembered the old church previous to restoration, repeated his visit in the interval between the restoration and more recent enlargement, and took notes to which the reader is referred. See his *Churches of Essex*. If he is found disapproving certain alterations, it is but fair to the parish to bear in mind, that Grays had at once the merit and the disadvantage of being the *first* church-restorer in the whole wide neighbourhood embraced by our volume. Avey had won a good name in the way of costly repairs. They were both long steps forward at that time.

One of the earliest scandals of the padlocked pew system is recorded of this church :—

“Grays Thurrock, 1623. Thomas Farnall, gent., that he hath taken

* In Popish times it was customary to exhibit the great man's arms in a painted window or on a hatchment, or his weapons, to remind worshippers to pray for his soul, or for obeisance. Throughout feudal Europe it was the custom for persons of inferior degree to recognize the authority of their superiors by honouring its emblems with acts of servile deference, that in later times were only exacted when the superiors were personally present. The respect which Gealer required the Swiss to show to his hat, was nothing more than such homage as William Tell would have willingly paid the emblem of his authority, if he had recognized the lawfulness of his rule, and the validity of his claims on his obedience. They have ceased to attract prayers, but they may well attract curious eyes, and suggest not unprofitable thoughts.

two seates or pewes to his own use from the parishioners of the said towne, in which the better sort of the parishioners wanteth sufficient place to sitt in the church, and many for this cause did refuse to paye parishe and church duties."—Archdeacon Hale's *Proceedings and Precedents*, p. 249.

It may be added that the tower is on the north side, as at Stanford-le-hope, and contains two bells,—one of them, however, cracked, as so many are, notoriously from the tricks or ignorance of the less reputable among village sextons and ringers. The vicarage-house is modern, adjoining the church, which is dedicated to St. Peter and St. Paul. The Knights Hospitallers had the Rectory, and presented to the Vicarage until the Dissolution. The church, in common with all the churches of the neighbourhood, is of great antiquity. Thus Newcourt (i. 103),—"Hen. Banaster attested the confirmation of the church of Greys[Grays]-Thurrock by Ric. de Belmeis, who died in 1162, with Ralph the Dean." When the vicarage-house was rebuilt, a quantity of remains were found, showing it to be the site of the ancient churchyard.

MONUMENTS and INSCRIPTIONS will be found in the Appendix. One only will be mentioned here. A gravestone near the gate is noticeable from its superscription having been erased. It is to the memory of —, formerly a soap-boiler at Grays, and the superscription was, "This was an honest man." A higher title, according to Pope, who describes him as "the noblest work of God," he could not have. But his honours were short-lived, as those of better men sometimes are. In digging for the foundation of a brewery, they came upon some hundred-weights of soap, which he had hidden to evade the excise. A man who had cheated the exciseman could not be held up as an "honest man,"—though in those days, before the reduction of duties, indignant Grays was carrying on a brisk trade in the smuggling line, the difference being that the soap-boiler was found out,—so the superscription was, in a paroxysm of virtuous indignation, made "as if it ne'er had been."

ANTIQUITIES.—In digging the foundation of the railway station-master's house, a tessellated pavement was found, along with portions of masonry. The tiles, arranged as found, form the present pavement of the vestry.

Grays antiquities, however, are concentrated mainly in the Jermyn Street Museum, to which they were liberally contributed in January, 1869, by an untiring local collector, R. Meeson, Esq., F.S.A., F.G.S., of Duvals, in the absence of a local museum. Those desiring to examine them must ask the attendant for "Mr. Meeson's cases." Most of them were found by Mr. Meeson, former proprietor, in the extensive brickfields at Grays. They comprise—

1. Fine fragment of a Roman bowl in red lustrous ware ("Samian"), ornamented in relief with festoon and tassel border, and with classical figures in medallions.

2. Patera, 7 in. diameter, in Roman red lustrous ware.

3. Fragment of another patera, 6½ in. diameter.

4. Fragment of a Roman cup, 2½ inches high, in plain red glazed ware.

5. Fragment of a vessel, in coarser unbaked reddish ware, showing portion of the rim and a strong rib running down the side.
6. Fragment of a Roman mortarium, in unglazed drab ware.
7. Small vase, $2\frac{3}{4}$ in. diam. $2\frac{1}{4}$ in. high, in dark coloured ware.
8. Another vase, 4 in. high, in similar ware, ornamented with vertical ribs.
9. Small vase, 4 in. high, in plain reddish ware, with slender bronze torque round the neck.
10. Three small bronze torques, coated with green patina, similar to that on No. 8.
11. A twisted bronze.
12. A small ampulla, in Roman glass, slightly iridescent.

Within the last month, in digging for a new room at Duvals, the lid of a stone coffin was found, supposed to be 14th century.

One of the most interesting remains of Grays is the subterranean forest discovered in making the railway, skirting the river to Barking. This moorlog, or vein of buried wood, lies three or four feet under the surface, and is about ten feet in depth. It contains yew-trees fourteen or sixteen inches in diameter, and perfectly sound; willows more than two feet in girth, but like touchwood; and mingled with it is small brushwood, and even hazelnuts, which appear sound to the eye but crumble to the touch. "Some have indulged learned surmises that these are the remains of the devastation of the Deluge; others, that they are the remnants of the old forest, beaten down and buried by storms and inundations at a later age; but the most practical conclusion is, that they were purposely laid there by some of the rude engineers of olden times, as foundations for works to shut out the troublesome flow of the Thames on to the neighbouring lands."

Among **BENEFACTIONS** the most important has already been noticed, viz. Palmer's Endowed School. The school, until about 1845, abutted on the north side of the churchyard. A very superior one has been built adjoining the original school-house.

The endowment consists of certain houses in Lombard Street, and Beech Street, Cripplegate. At the date of the foundation this realized £40 a year, by 1745 it had risen to £104. 3s.,—it is now £850. The present trustees (1870) are Rev. W. H. Richards, Vicar; Rev. J. Blomfield, Rector of Orsett; R. B. Wingfield-Baker, Esq., M. P., Orsett Hall; Rev. Wm. Palin, Rector of Stifford; Major Russell, Stubbers, North Ockendon; Messrs. Seabrook, R. Meeson, Jackson, Jordisson, Westwood, Francis, Ingram, Theobald. A new scheme is about to be issued. Considering the untold benefit he has bestowed on successive generations for the last century and a half and more, his birthday should be kept as a *fête-day* at Grays—a sort of "saint's day,"—there are worse saints. Honour to such a benefactor, no poorer now!

"A gift of 40 sheep, improved to £20, for the use of procession ('beating the bounds') in Rogation week, viz. a kilderkin of beer, a lead of cheese, 6 dozen of bread." Also "one tenement called Colemans, given by Matthew

Brooke, in tenure of Nicholas Pigot, of London, woodmonger," (an important business in those days of forests and wooden houses and wooden ships) "worth 20s. 8d., from Richard Noll's lands, for a lamp-light" (altar candles).

A charter for a weekly market, to be held Friday (altered to Thursday), was procured by Richard Grey from Henry III. After long disuse, an attempt was made a few years back to restore it as a public convenience, but Romford and Tilbury Fort Markets were found too strong for it. In fact, all experience shows, as already observed, that the Englishman only tolerates markets where absolutely necessary, viewing them as a relic of feudalism and serfdom. His favourite institution is the shop.

TILT BOATS.—"169 $\frac{7}{8}$. On the third of February of this year the tilt boat was cast away about y^e Mouth of y^e Breach of West Thurrock, in which perished about 56 passengers. Likewise, a day or two befor y^e casting away of y^e tilt boat, there was a Wherry cast away between this town and y^e Upper Wharffe. This year being memorable for great Winds, Wh. continued from y^e end of December to y^e latter part of March."—*Parish Register*. The tilt boat of those days, or hoy, was a large passage boat, covered with a tilt for the protection of passengers. Gay alludes to such a boat—

"the roving crew
To tempt a fare clothe all their tilts in blue."

The writer, when he came to Stifford, thirty-seven years ago, found very few of the oldest inhabitants had ever seen London. Railroads have changed all that. But, even in 1698, some people were obliged to travel, and no wonder they preferred a river passage, with all its perils, at a time when seven loaded waggons carrying passengers were to be seen stuck fast between Chelmsford and Ingatestone, and the 'Flying Machine' frightened nervous people by making the journey from Chelmsford to London in a single day, returning the next day. Of course Grays, as the key of the whole district, would have such tilt boats. We learn from Hasted's *History of Kent*, that the Gravesend tilt boats went to London every flood, night or day, and returned from Billingsgate with every ebb.

REGISTERS (dating from 1674) refer to a similar catastrophe twenty-six years later:—

"172 $\frac{1}{2}$, Jan. 7. Sammuel Butler was drowned in the Tilt boat, was burried, and a Wooden-legged Man, drowned in the Tilt boat, both burried."

"A Stranger's child, from the Horse Shoes, was baptized Oct. 26, 1718."

"A bricklayer's child, at the Star, was baptized Jan. 6, 1720."

"John, a Guinea black, aged about 25 years, was baptized Sep. 17, 1734."

"June 10. A seaman was married that same day in 1680 by me, John Layne, Wiccor." *

* It must not be inferred from such spellings here, at Chadwell, and elsewhere in Registers that the country had an unlearned Clergy in those days, but simply that they were generally non-resident; leaving a curate to bustle through the duties of two or three parishes, residing probably in neither; leaving the parish clerk to enter registers, who, if he could not write himself, might or might not trouble himself to find somebody who could. The "Wiccor" will bear comparison with the entry of the Duke of Buckingham, in the parish registers of Kirby Moorside, of which Sir Bernard Burke gives the exact spelling, "George Vilans, Lord dooke of bookingham."

"August 26. A gentellman and his lady was married with a lycence that same day in 1680 by me, John Laine, Wiccor."

"Old Mistress Lacy was buried that same day in 1677."

"August the 27. the Fisher's man's man was buried that same day in 1678."

"1678, Sep. 28. A man buried then that died att the water side ; buried in an old wollen Blankett."

"A stranger called by the name of Thomas Sanders, without either woolen or Linen or anything else about him, was buried the 27 day of Octobour, 1679."

"Mistris Elisabeth Palmer, wife of William Palmer, Esquire, was buried Aprill 18, 1707, in Linnen, and the said Wm. Palmer, Esquire, paid the forfeiture, viz. two pound ten sh., to y^e Churchwarden for y^e use of the poor, which was distributed among y^e same."

"Abbot y^e Brickmaker was burried Aug. 8, 1710."

"Wm. Kenwick, Esq., my Worthy Patron, was burried Oct. y^e 12, 1706."

(The grateful "Wiccor" recording this was the Rev. John Johnstone.)

BRIEFS.—1692. For the Redemption of Captives 13s. 2d.

For Palatinate 15s. 1d.

CHURCHWARDENS.—1763, John Button, Robert Comerall. Richard Meeson, Esq., of Duvals, was Churchwarden twenty-seven years, ending 1868.

CHALK QUARRIES.—Muilman says, "It is rather singular there is no chalk to be found in Essex, upon its eastern and southern sides, from Harwich until you come near Stifford and Purfleet, opposite Northfleet and Southfleet, in Kent, where it is all chalk." The extensive works at Grays are of great age. The Registers speak of "Smith, a Lym Burner," buried here in 1681. They are now in the hands of a Joint Stock Company, Limited,—in every way but trade. It is reported as giving good dividends. The quality of the chalk being found to improve as they went deeper, they came to water at a depth of about 80 feet, which was found to be of excellent quality, and so abundant as to require apparatus to discharge it continuously, day and night, into the Thames. In this way no less than a million gallons were wasted, and by an expensive process, daily. This led to the formation of another Company, and to the establishment by them, within the quarries, of the South Essex WATERWORKS, Limited, but not in water supply. By their mains a part of the water that used to flow into the river is, to the advantage of the shareholders and of the public health, conveyed abundantly to the town of Grays, Purfleet, and Aveley, the Ockendons, the Warleys, Brentwood, Romford, Ilford, and Barking. When it is considered that, the water once laid on, every cottage has an unlimited supply for two pence a week, it is difficult to over-estimate the moral as well as sanatory benefit thus conferred. The author hopes that his own parish, nearest to the Works, will before long rejoice in this Horeb. The metropolitan water Companies have at present successfully resisted its introduction into the East End of London, where it is alike needed. As the Horeb of South Essex, we wish it God speed !

GAS WORKS.—Gas is supplied at 7s. per 1000 feet, and is sufficiently approved to lead to the desire of a little more of it in the outskirts. It is withdrawn from Ladyday to Michaelmas, moon or no moon. We shall be

glad to see the favoured parish as prolific in crime-checking light as in life-giving water.

RAILWAY COMMUNICATION.—The parish has the advantage of a first-class station on the London, Tilbury, and Southend Railway,—the cheapest railway in the United Kingdom, and, as shown by many years' trial, the safest. By this line Stifford and its neighbourhood have ready access to London or the sea, the stopping trains reaching the metropolis or Southend in 55 minutes, and the express 35 minutes. Gravesend is within 15 minutes, connected with Tilbury Fort by a steam ferry.

The 'GOLIATH' man-of-war, training ship, for 500 homeless boys, is now stationed off Grays.

CHRISTIAN UNION is represented by places of worship ("Churches") for Wesleyans (Free Church), Roman Catholics, Independents, Primitive Methodists; no more at present, except a sprinkle of Mormons, and *very* "Peculiar People."

SCENERY AND RESIDENCES.—The views from the high lands of Grays are extensive and beautiful, embracing the whole river Thames from Purfleet to the Lower Hope, beyond Gravesend, with its ever-moving panorama of ships hoisting the flag of every civilized nation of the earth, pleasantly varied by the merry little river steamers, waking up sleepy people by their well-meaning brass bands. Considering the singular beauty of the prospect, and the exceptionally healthy soil,—gravel and chalk throughout, and south aspect, its not being sought more widely for building can only be from its advantages being unknown except to those who are enjoying them. Among the principal residences, *at present*, are Belmont Castle (a handsome modern erection by Zachary Button, of Ford Place, Stifford, about seventy years since, with park), Joseph Esdaile, Esq.; Duvals (a sort of Eagle's Nest, named after Sir Thomas Duval, former owner of the Peverells estate and manor, whose mansion closely adjoined, and who died 1712), Richard Meeson, Esq.; the Elms, David Hodge, Esq. (a fairy land, with its deep and picturesque ravine and pleasure grounds); Grays Hall, Alfred Sturgeon, Esq. (commanding exquisite views of the river and opposite coast of Kent); Sherfield House, the Vicar.

The RIVER is known as Fidler's Reach from West Thurrock Church to Grays, from the fidler of a man-of-war, who had murdered a messmate, being hung in chains on the Kentish shore opposite; and from Grays to Northfleet as the Hope, Grays forming a recess called anciently a Hope. *See* STANFORD-LE-HOPE.

LANDOWNERS.

R. B. Wingfield-Baker, Esq.
G. H. Errington, Esq.
Chalk Quarries Company.
Hillyard.
Richard Meeson, Esq.
James Theobald, Esq.

TENANTS.

Chalk Quarries Company.
Mrs. Maria Gilbert.
Mr. Robert Ingram.
„ Thomas Pearson.
„ James Seabrooke.
Messrs. Sturgeon and Sons.
„ Robert and Thomas Wagstaff.
Mr. David Hodge.

TITHE.—Gross sinecure, by averages, 1870, £227. Rateable, £185. 10s.

Vicarial £258. £208.

G. H. Errington, Esq., Impropriator, Colchester.

Rev. W. H. Richards.

Extent, 1364 a. 22 r. 34 p. Gross value, £11,277. 9s. 6d. Rateable value, £9004.

POPULATION.—1821, 742 ; 1831, 1248 ; 1851, 1713 ; 1861, 2209. Death-rate, 1½ per cent. per annum.

ARTILLERY VOLUNTEERS.—The writer describes elsewhere the spirited proceedings of Stifford and its neighbourhood in the way of local defences during the French war. The following will show that the present generation inherits their patriotism :—

2nd Essex (North Thames).

Head-quarters—Grays. (Attached 3rd Essex Artillery Volunteer Corps).

Enrolled, March, 1860. Enrolled strength, 115.

Captain Commandant—R. B. Wingfield-Baker, M.P., 13th Sept. 1860.

Adjutant—Captain W. M'Bride (Stratford).

First Lieutenant—C. P. Trapand, May, 1870.

Second Lieutenant—F. Asplin, 28th June, 1862.

Hon. Chaplain—Rev. W. H. Richards, 9th June, 1863.

Hon. Assistant Surgeon—Rea Corbet, May, 1870.

Hon. Secretary, Treasurer, and Sergeant Major—G. Biddell.

Quartermaster-Sergeant—Maxted.

Sergeants—W. H. Sackett, W. Newing, H. Spitty, J. King, G. Dunn, F. Ash.

Corporals—R. B. Surridge, R. Dodd, G. Allen.

Bombardiers—S. W. Squier, W. Brown.

Drill Sergeant—Sergeant Instructor Dowie.

Brass Band, 12. Bandmaster—Herr Standhaft.

Grant for 1863—£87 ; 1864, £99 ; 1865, £97 ; 1866, £103 ; 1867, £105 ; 1868, £117 ; 1869, £117.

Little Thurrock.

Or, East Thurrock, as sometimes written, the better descriptive name of the two, answering to West Thurrock, the opposite extremity of the one original Thurrock lordship, embracing all three Thurrocks. In some of the ancient deeds Grays was written Great Thurrock. Grays, however, having modestly abandoned this pretension, Little Thurrock is no longer distinctive. A century ago, Morant described it as "called E. Thurrock as well as L. Thurrock."

This division of the original Thurrock was subdivided, according to Morant, into three manors, Little or East Thurrock, Torrell's Hall, and Berewes, now called Barons. Morant confesses himself puzzled and beaten in his attempt to trace the successive owners of this property, or those parts of it supposed

to have belonged to St. Botolph's Priory, Colchester, excusing himself in this note:—"It is possible that when people came about the Throne to obtain proling patents, they, either through ignorance or design, represented things differently from what they were; and, from abundant care that nothing should be lost for want of words comprehensive enough, have puzzled posterity, and made work for the lawyers."

It is not for us to dare rush in where Morant fears to tread. The author is glad to shelter himself under such an authority against the inevitable charge of not going widely and deeply enough into manorial questions. To trace them through their endless and conflicting details would have trebled the size and cost of the volume, led to disputes, and taken more time than his other duties would allow.

He will merely observe that "the Hall," abutting on the west wall of the churchyard, marks the site of the chief manor-house; and that Trolls (Torrells) Hall, the residence of Mrs. Allen, would seem, from cellars and other indications below, to have been built on the site of the ancient manor-house of Torrells.

The principal LANDOWNERS and TENANTS at present are :—

Landowners.	Tenants.
R. B. Wingfield-Baker, Esq.	Mr. Golden Allen.
Rev. S. Dunning.	„ John Edward Curtis.
Champion Russell Esq.	Miss Mary Cook.
	Mr. Robert Ingram.
	„ Daniel Jackson.
	„ William Landfield.
	Mrs. Maria Gilbert.

Tithe.—Gross, by average 1870, £541. Rateable, £449. Rev. Cornwall Smalley.

Extent, 1306a. 3r. 9p. Gross value, £3196. 11s. Rateable value, £2788.

Population, 1821, 192; 1831, 302; 1841, 301; 1851, 308; 1861, 294.

The CHURCH, dedicated to St. Mary the Virgin, is thus described by Alfred Heales, Esq., F.S.A., in notes taken for this work, July of the present year (1870):—

"A very small, unpretending church, but ancient, and possessing interesting features.

"It consists merely of a nave and chancel, with a wooden bell-turret over the west end of the former, and a modern vestry attached to the south side of the latter.

"The internal dimensions are :—

Nave	34	10	×	19	11
Chancel	24	3	×	16	10
Total length	59	1			

"The orientation is 2° S. of E.; the dedication to S. Mary.

"The original date of the present fabric certainly was, and probably the whole substance still is, Norman—perhaps rather late; in plain buildings it

is impossible to form a very precise estimate of date. The early work, however, is clearly seen in the western quoins of the nave; in the chancel arch, a plain semicircle, resting on imposts, ornamented with a simple pattern in relief; and in the round-headed north door, although the external mouldings, no doubt having perished, have been replaced with others of a subsequent date. The chancel may perhaps have been rebuilt, as it only exhibits Early Decorated features.

"On each side of the nave is one window of three lights, and Perpendicular date; and at the west end is a larger one, still later. Just inside the doorway, eastward of it, is a perfectly plain Tudor-headed chrismary, $13 \times 11\frac{1}{2} \times 9\frac{1}{2}$ deep. There is an original bracket on the south side of the nave, halfway between the window and the chancel arch, for what use is not easy to guess. The roof is constructed with massive tie-beams, on which rest slender kingposts.

"The chancel is not exactly in the centre of the nave, leaving a space of 24 inches on the north, to 15 inches on the south. The chancel is of the same width as the opening of the arch. Towards the east end of each side is a broad window of two lights, with a peculiarly large trefoil in the cusping, and above is a sexfoiled circle, the spandrels not pierced. On the south side there is also a plain priests' door, which, with the window, are now covered by the modern vestry; and further west is a two-light window of an early type, the monial simply branching off to either side, and without foliation. The east window is of three lights, with good ordinary net tracery. Under the geometric window on the south are triple, graduated sedilia, and a piscina; the latter is ogee-headed and trefoiled, the basin is a sexfoil, and the original wooden shelf remains. The sedilia are richly moulded, and the dripstone ends in heads; the group of sedilia and piscina reminds one of that across the river at Northfleet. In so small and simple a church one would not expect to see provision for three officiating clergy.

"The font, standing towards the north-west end of the nave, at first sight looks like a large octagonal capital, but on closer examination, appears to be cleverly built up of brick."*

In the chancel is a stone, with this inscription, "Here lyeth the body of Sarah Withers, daughter of Mr. Henry Withers and Mary his wife. Ob. 10 Aug. 1643."

Another over the vault of Rev. Ed. Bowlby, B.A., rector, partly in the sanctuary.

The house of John Broughton was licensed as an Independent Meeting-place in the Bishop's Court, 12th Oct. 1799, by William Worthington.—*Returns, Registrar-General's Office.*

RECTORS.—The list, collected, like the other lists, from a variety of sources, Newcourt, Bacon, Davids, parish registers, &c., will follow.

REGISTERS: Time was when the clergy could claim such as could read as sufficiently learned persons to belong to them, and so entitled to share in

* Same odd contrivance for Fobbing font; see *Fobbing*.

their immunity from judgment by secular courts.* When in due time it came to the further accomplishment of writing, parish clerks claimed sometimes another sort of clerks' privilege, that of perpetuating their names by ostentatious autographs in the parish registers. Thus, at East Thurrock, there was one John Sach, living in the full-blown dignity of constable as well as of parish clerk, and of being able to write. Sach's light was not to be put under a bushel, but set on a very high candlestick, so we find his name inscribed in inch-long letters, "Joseph Sach his book," "Joseph Sach is my name, 1674." Thus much of the pluralist "Joseph Sach."

The earliest marriage recorded is 1654; baptism, 1655; burial, 1656, all entered "promiscuous," as they say here. Thus,

"1689 Mrs. Margaret Metcalf, w. of Mr. Mich. Metcalf [rector] buried 11 Feb."

"1691 Elizabeth Metcalf d. of Mr. Mich. Metcalf rector baptized Dec.

"1717 William s. of John Usgate rector and Elizabeth his wife buried Oct."

"1748 John s. of John Surridge baptized."

Mr. Usgate notes portions of the register cut out.

His successor, Mr. Bowlby, finding no terrier, drew one here inserted.

The churchwardens' book dates from 1665, but the author notices nothing remarkable, unless it be a resolution of Vestry, in 1711, to move the bell from the inside of the church to its present unostentatious position outside, "that it might be better heard." It can hardly be called promotion. Why it ever was placed inside is a puzzle. There is a bill for re-hanging and "running" it. In 1680 marks are made by Roman initial of Christian or surname, as at Stanford, Aveley, and elsewhere.

In 1689, a Brief for Irish Protestants, £1. 18s. 4d.

In 1814, a queer entry, headed "Iter ad Londinum, July 8-11," by whom or for what does not appear. Amongst the charges are "sugar and snuff" to the parish? The sugar is put down at 8½d. per pound, showing free labour to be cheaper than slave labour.

The parish, like the other 19 parishes of this volume, is of great antiquity; its state before the Conquest it is impossible to tell. But certainly the village part is one of the least picturesque of our twenty parishes; much of the upper and best part of the parish for residence is gouged through and through in the most unseemly manner for brick-earth. The rectory is pleasantly and healthily situated on high ground (looking down upon the church, about half a mile off), by the four-want way.†

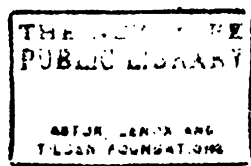
It is bounded E. by Chadwell, S. Mary; N. by Orsett; W. by Grays and Stifford; S. by the Thames.

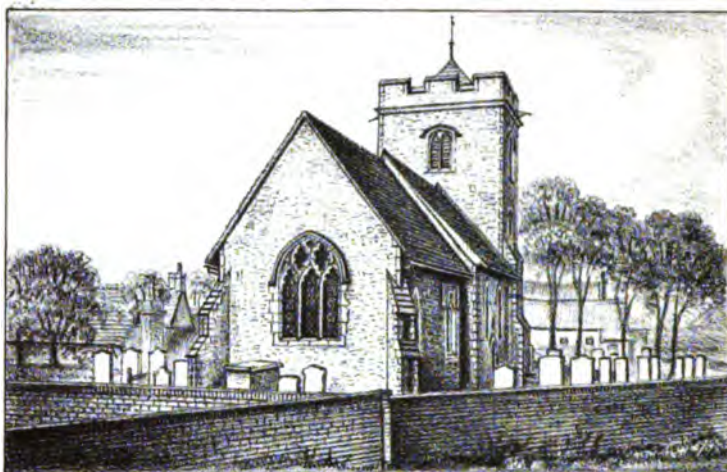
An excellent schoolroom, with residence for mistress, is about to be built.

The rector remarks, "There are pretty evident indications that the Thames

* A sentence of punishment "without benefit of clergy" has come down to modern times, long after it had ceased to mean anything.

† This expression, common to these parts, is another indication of Saxon occupation. It seems to connect itself with *wend*, a poetical word still for *go*—a road *going* four ways.





CHADWELL S. MARY.



TILBURY FORT. (1521.)

From a Picture by Laymaker, engraved by Kip, about 1680.

once came up to the low cliff, near the edge of which the church stands." The same may be said of the whole water-line between the two promontories, Grays and East Tilbury, the whole forming a spacious bay in the world's younger days.

ANTIQUITIES.—Remarkably fine crown of antler of the Royal stag (*Cervus elephas*) sawn off the beam, found by Mr. Meeson in an unstratified river-deposit, and now in Jermyn Street Museum.

Chadwell, S. Mary.

The name reminds us that we are approaching holy ground. Descending the hill from the venerable church, we find ourselves on the border of the level, face to face with an ancient well, having more the appearance of a tank, wide and shallow, large enough to walk into, just such as the apostolic Chad might be thought to choose for the baptism of his East Saxon converts, after the manner of Jordan, and with much of Jordan ritual on his tongue. It is possible that yonder picturesque glen, between this and West Tilbury, was the site of his monastery; but that is uncertain. Twelve centuries and more have passed away, like him. There may be secrets beneath these undulating copses, which are likely to remain secrets until "the crack o' doom."

THE CHURCH, dedicated to B. V. Mary, is thus described by Mr. H. W. King, in notes taken August 23, 1858, and, with the rest, placed at the Author's disposal.

"Like the churches of West Tilbury, Vange, Stifford, Aveley, and Wennington, upon the same line of road, this stands upon the south side of the highway, and consequently has a north approach.*

"It consists of a nave, chancel, and west tower. Although greatly altered during the fourteenth and fifteenth centuries, the architecture of these later styles prevailing throughout the edifice, yet the doorways and one of the windows denote its Norman foundation. Having very recently undergone thorough repair and renovation, some of its constructive features are perhaps less clearly defined now than they were previously to its restoration.

"The south wall of the nave has been newly faced with flint, but the chancel, having been stripped of its rough-cast, exhibits regular courses of unwrought flints, which have here been largely employed; the wall of the chancel has, therefore, been judiciously restored in conformity with the original work. Chalk, not improbably, is used in the core of the walls, as in many churches in this part of the country. Everywhere, in fact, we perceive the adaptation, for constructive purposes, of the materials which were most easily accessible to the builders; and in this district those materials were

* The great majority of churches in Essex, and probably throughout the country, are situated on the north side of the villages and highways, and, unless local conditions prevented, the principal entrance was upon the south.

flint and chalk. Before the fifteenth century ragstone from Kent was but occasionally procured, and sparingly used, but from this period, when greater facilities by water transit were afforded, it was more abundantly employed.

"The north doorway is of the fifteenth century, and is now the only entrance into the church. It is of two slight orders, with hollow chamfered edges. Over it remains the tympanum of the previous Norman doorway, which, with the voussoirs of the arch, are diapered. On the south side the original Norman doorway remains perfect, though now blocked with modern flint and pebble work. The north entrance was evidently conformable to this, except that the face of the stone was enriched with diaper, which is wanting upon the south, the greater elaboration being usually bestowed upon the principal entrance.

"Both nave and chancel are unusually narrow in proportion to the length of the structure, the church having probably been lengthened out on the original Norman foundations.

"The nave is lighted by two newly-inserted windows in the Decorated style, to which the architecture chiefly belongs. These replaced two of modern wooden framework. In the fifteenth century a roodstair was constructed in the thickness of the wall on the south side, and a large and wide buttress was necessarily added externally to give additional support. Between this and the easternmost window was a small Norman light, set high in the wall, but, being blocked, is only visible outside.

"A new roof, panelled, canted, and ceiled with plaster, has been constructed; the panels are painted blue, and cusped. The floor is paved with red and black tiles, disposed in lozenge pattern.

"THE CHANCEL rises one pace from the nave, from which it is separated by a new dwarf screen of oak. This part of the structure appears to be exclusively of the fourteenth century, and its windows remain intact. The east window of the time of Edward III. consists of three cusped lights, and the head is filled with flowing tracery. There are a few fragments of good contemporary pattern glass, one piece having the fylfot ornament. On the south side are two double-light windows with a quatrefoil in the head of each. The easternmost has a sedile for the priest constructed within the jambs. There are two other windows upon the north side; the easternmost is a single trefoil-headed light, the other is square-headed of two ogee lights. The masonry of the jambs is extremely good. The chancel has also been newly roofed. The sacrarium rises one pace above the chancel. On the south side, close to the east wall, is a fourteenth century piscina with rose basin; the arch is chamfered and stopped near the base.

"The chancel orientates by compass nearly S.E.; both it and the sacrarium have been repaved with red and black tiles.

"FITTINGS.—At the restoration of the church, the 'close closets' (which first began to be introduced about the middle of the seventeenth century) were happily removed, and the interior was fitted with open benches. Those in the chancel have carved poppy-head standards; the rest have plain

finials. The Decalogue is painted and illuminated on either side of the east window.*

"THE FONT is new, and in the Norman style, having a square basin, leaded and provided with a drain, resting on a central and four smaller shafts.

"THE TOWER.—The arch opening into the chancel is of three reveals, with plain chamfered edges, the two inner orders springing from octagonal shafts with moulded caps. The structure comprises a basement and two stories. It is built chiefly of flint and chalk, with an introduction of rag near the base, but the facing, as high as the bell-chamber, is almost entirely of flint. Buttresses of two stages are set on the western angles. The parapet is prettily chequered with red brick and flint, coped with grey stone, and embattled. Within the parapet rises a low pyramidal roofing, which perhaps is not original. The west doorway is obtusely pointed; on the right side is a niche for a statue; over the doorway is a Perpendicular window of three lights. The ascent on the south side is by a newel stair carried in a projecting staircase, stopped at the first story; thence the BELL CHAMBER is reached by a ladder. Here the masonry of the tower is very conspicuous, consisting of flint and chalk, with some later repairs of brick. The coigns of the windowe are entirely of squared chalk.

"Here are three bells, inscribed in Roman letters:—

Tenor, THOMAS BARTLET MADE THIS BELL 1628,†

with the founder's mark, 'three bells within a wreath,' and his name above.

Second, LISTER AND PACK OF LONDON 1763.

Treble, R. E., 1694."

We have sincere pleasure in recording that the chapel in Tilbury Fort, on the site of the ancient West Lee Chapel, dedicated to S. Mary Magdalen, used for the last thirty years as a billiard and reading-room, is restored to its original use, at the instance of the present Rector of Chadwell, the Rev. R. H. Killick,—the whole fort, except the officers' quarters, being in this parish. It was used as a chapel while Colonel Kelly was in command. The withdrawal of divine ordinances from the soldiers was one of the earliest manifestations, of course, of the retrenchment system that was then setting in. Eighteen clergy, including the author, assisted at the reopening, August 3; the Bishop preached an impressive sermon, the offertory towards certain fittings amounted to £11. 1s.; both clergy and laity were hospitably entertained afterwards in the officers' quarters (par. W. Tilbury).

"West Lee Chapel," says Morant, "stood where the fort is now. There was another at Laingdon, called East Lee Chapel. Why it was called

* In the most ancient examples which have been brought to light, the Creed, Lord's Prayer, and Decalogue are found painted, not at the east end of the chancel, but at the east end of the nave, as the canon directs; the word church having been, moreover, judiciously interpreted to mean the nave, which is, indeed, obvious to all who are familiar with ecclesiastical records.

† The same founder supplied Fobbing, Wennington, West Tilbury, Aveley, etc. (See Aveley.) W. P.

Lee does not appear; the sailors have such a term as the lee shore, meaning under the wind, but to take the name from thence were to suppose enmity in what is most innocent." A worthy companion to Morant's Stanford-le-hope. The Saxon Lee, pasture, did not occur to the learned historian; making it simply West-field Chapel. It was founded in the time of Thomas Becket as a chantry for masses for the behoof of certain souls in purgatory. As at Grays and other places, there was an endowment of land for a lamp to burn constantly before the altar,—altar-lights driving away evil spirits in those days (they drive other spirits away now). Nothing more common in ancient wills than such an endowment. Thus, "Do et lego unam vacuum pro lampade coram imagine S'ci Jacobi inveniend' per spatium ij annorum,"* etc. It is thought to have been founded by the family which migrated and become lords of Stifford. It was destroyed 1786.

REGISTERS.

[Baptisms date from 1539, marriages and burials from 1578.]

1589. Thomas, sonne of Tymothie Tybbold, bap. Nov. 16.

1595. Ffranke Holden, sone of Henry Holden, Parson of Chaldwell, buried 9 Nov.

1595. Thomas Holden, gentln. of Chaldwell, buried 9 Nov.

1618. Description of occupation and condition first occurs.

1620. Description of parents of married couple first occurs.

1621. Robert Smith, sunne of George Smith, of Welliborn in Wiltshire, and of Joane his wife and Katharine foe, daughter of Edmund foe, deceased, and of Lucie his wife, were married ye xiii. day of February.

Note.—The "foes" had property here, where their descendant, De Foe, as he called himself, had his unsuccessful tile-factory, playing at hide-and-seek with his creditors. The tile-maker and author of *Robinson Crusoe* was born in London about a half a century later (b. 1661, d. 1739), his father being a butcher. It is commonly supposed that he lived and had his tile-factory at W. Tilbury; but the two facts (1) of the name being found here and not there, (2) of tile-earth being found here and not there, as the author is informed by a gentleman on the spot, himself an extensive (and more successful) tile-manufacturer, leave little doubt that Mr. John Foster and other biographers are wrong. According to Mr. Foster, it was Foe's boast (not "de" Foe, any more than "a" Becket) that he gave employment to "more than a hundred poor workmen" for several years. This implies extensive excavations, the site of which has not been discovered. And where are the dwellings for a hundred tile-makers besides farm-labourers? And where

* There may be no better opportunity of saying once for all of these *sacella*, known now as chantries or chapels; they originated in Norman and Plantagenet times, when intramural burials were properly forbidden. By permission, however, of the Pope, lord of the manor, etc., the canon was evaded, and aristocratic dust was saved the indignity of mingling with plebeian dust in the churchyard, by its erection of a chapel allowed (for a consideration) to remain *quasi* private property, so *not* church though a part of it, and so *not* coming within the prohibition of burials in churches.

"Such difference 'tis some people see
"Twixt tweedle dum and tweedle dee."

These remarks apply to chantries forming, as at Stifford, etc., part of the fabric of the church. Such detached chantries as this of West Lee may have had other uses also, sometimes as "chapels of ease." Here too for the sailor to ask a blessing or hang a votive offering on his way to or from sea. Horace's heathen sailor did it. The Roman Catholic sailor does it; each in his own way. The British sailor of our days has also a way of his own in this matter, which is not to do it at all, showing no outward sign of religion of any sort, unless, as here, some godly man be appointed to board the outward-bound as Port-Missionary.

was the capital for all this? And would not so large an addition to the population be traceable in the parish register? Mr. Foster says he took a house for himself by the side of the river (amusing himself with a sailing-boat he kept there), in those days a place of danger and romance,—"friends of the sea, and foes of all that live on it." This might well be at Chadwell, but the house is not identified.

1622. Mister Rapse Jones, curate of Corringham, and Mary Hammond, widow of Paul Hammond of the same parish, yeoman, were married, xxv day of March, 1622.

1627. Richard Knight, of Fobbing-ham, and Anne Burdock, by Lycence.

1615. Matthew Cooke, sonne of Matthew Cooke, Parson of Chaldwell, was baptized ye xxiiii day of May.

1618. John Bassett, sonne of Repentance Bassett, was buried March 23.

1620. Thomas fuller, sonne of Thomas fuller and Godley his wife.

[The register is in the handwriting of Matthew Cooke, from 1611 to 1626.]

1627. Ann Astley, daughter of Mr. Richard Astley, and Anne his wife,

Rector of Chadwell [spelt so for the first time] bapd. 15 Dec.

[Rev. Rich. Astley, rector from 1627 to 1629. A blank in the register till 1635.]

1652. John Harris, aged one hundred and eleven years, was buried Feb. 22.

1669. Richard Lightfoot, rector, was buried Nov. 18.

1679. W. Downing and Mary Muntford were mared (*sic*) in Chadwell Church, with license, Oct. 1679.

The entries about this time in a rough unformed hand, probably the parish clerk's, as at Grays and elsewhere.

A.D. 1539. An daughter of Francis White y^e son Elizath do of Caldwell.

1620. Thomas fuller, Sonne of Thomas fuller, and of *Godley* his wife, was baptized 20th July.

1620. fortune Howchine, whose parents are unknown, and shee called by that name by one Howchine, of West Tilbury, deceased, to whome shee in her infancie being found in the Church porch there, was put to be kept, and at y^e time of her death, servant to Wm. Cleatell, was buried 1 April.

1649. Elizabeth, y^e wife of John Harris, being aged one hundred and twelve years, was buried August.

King Charles I. had died an earlier and less peaceful death in January of this same year.

Elizabeth King, *virgo*, of Chadwell, married John Lee, of London, about 25th May, 1635.

1722. Mr. Richard Lechner, of London, and Mistris Anna Hatt, of Orsett, married Nov. 1st. The Lechners lived afterwards at Orsett Hall. The Hatts being among the Orsett notables, having had Orsett Hall and Manor from 1650.

John Wodard buried 17 Jany., 1686. Affidavit of being buried in woollen, certified by Mr. Palmer of Grays.

1619. Edmund foe, married man, was buried 28 March.

1629. Thomas Rawlynson, minister and curate of Little Thorocke, and Bennet Skiffe, of Chadwell, were married by lycence, from my Ld. Bp. of London, his offic. Mr. Dr. Ducke Granveel. 2 Nov.

1665. John Lightfoot, son of Rd. Lightfoot, Rector, and Mistris Joanna Jones were married.

MONUMENTS AND INSCRIPTIONS.

In the chancel a slab with this inscription:—"Here lieth THE body of Cicilye Owen, wife to Thomas, of London, MARCHAUNTAYL"ER, who had by her 7 Sonnes and 8 daughters, she died the 18 day of August, 1603, whose soule is at rest with God."

On a tablet, south wall in chancel:—"Sacred to the memory of the Rev. W. Herringham, B.D., late Rector of this parish and of Borley in the same county (in which place his remains are interred), and Prebendary of Mora in the Metropolitan Church of St. Paul, who died Feb. 22, 1819, aged 61. Multis ille flebilis occidit."

Also, in the chancel, a marble tablet for "Thomas Noble Elwyn, of Albemarle St., London, surgeon, ob. 4th Dec., 1841, æt. 62, and Elizabeth his wife, ob. 20th Jan., 1848, æt. 72." On a chevron three fleurs-de-lis, impaling, on a chevron between three lions' gambes erased as many crescents. Crest, a dexter arm embowed, holding in the hand a (broken off)

DANE HOLES.

We give the local name to these well-known and interesting excavations, in Hangman's Wood.

They have been the subject of discussion among learned men for centuries past. The most curious of the many interpretations, was one just a century and a half ago, by men learned enough in a way of their own, in the art of swindling. The period referred to, 1720, is famous, or rather infamous, for the number of Bubble Companies, like (to mention the last only, for they are said to be like Parliaments, septennial) our own disastrous period of 1864-5. Then, as of late, "Promoters of Public Companies" abounded in number, impudence, and success. Among other projects (the South Sea Bubble was one) was a Company to extract the precious metals from Chadwell [Little Thurrock or Orsett] earth. Muilman, writing in 1770, says, "tradition [a capital thing, if, as in the case of other capital things, you know where to stop] will have it that here are the famous King Cunobolin's* gold mines; upon the strength of this notion, countenanced by a passage in Dr. Plot's Nat. Hist. of Oxfordshire, one of the bubbles or pernicious projects set up in 1720, was for extracting gold or silver out of the soil here, with this title, 'For improving a Royalty in Essex.' Undoubtedly, gold and silver are extracted from the Chadwell soil, and, doubtless, in large quantities, but only by such men as Mr. Jackson, the worthy Churchwarden, of Chadwell Place, who farms many broad acres in Chadwell under Major Russell."

Camden, who was in our parts about 1606, gives a section of two, agreeing with the section engraved for this volume, from actual inspection and measurement, and was of opinion they were chalk-diggings. He says, "Neere unto Tilbury there bee certaine holes in the rising of a chalky hill, sunk into the ground ten fathoms deepe, the mouth whereof is but narrow, made of stone (?), cunningly wrought, but within they are large and spacious, in this forme, which hee that went down into them described unto me after this manner." It is clear from this, he was innocent of contemplating suicide or bodily harm by exploring them himself. Roach Smith, citing Pliny and Varro, pronounces them simply Roman chalk pits.

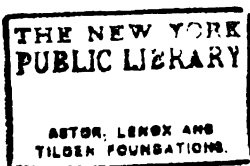
In answer to both, with deference to such eminent authorities, the author ventures to suggest:— (1.) They were unlikely to grope for chalk in dark caverns, 80 feet deep, wanting air as well as light, with 60 to 80 feet of soil to "uncaller" before they got to the chalk; when in Grays, the next parish, they had it within 3 feet of the surface, had merely to scratch for it. (2.) If chalk had been their only object, they were unlikely to waste time in making not ungraceful uniform chambers throughout the whole series of them. Dr. Bell is of opinion they were ergastula, or slave prisons; some of them may have been occasionally so used, but the number negatives the idea of their being constructed for such a purpose. The necessity of the case suggests possibly the true intention. The name embodies the tradition of the Danes being in some way mixed up with them. Now, it is notorious that the Saxons were constant sufferers by the incursions of the Danes, on each bank of the Thames. South Bemfist and Fobbing (at that time a seaport, accessible to the small ships the Danes came in, until Canvey Island was embanked by the Netherland refugees centuries afterwards) were their favourite landing-places, and from these strongholds they issued in bodies, destroying and plundering wherever they came. The terrified Saxons, having neither mountain-fastnesses nor forts to fly to for protection, would naturally seek shelter of some sort for the women and children and goods; and by this contrivance they secured it. Intelligent persons, who have personally and minutely examined them, state that there are evident proofs of intercommunications between the several retreats, thus ensuring safety, even if discovered. Local tradition goes so far as to assert that a gallery extends to Orsett.†

"The house of Giles Percy was registered as an Independent Meeting-house in the Bishop's Court, by Thos. Hemmens, Minr., Oct. 12, 1799."—*Returns, Reg. Gen.*

"Will Sylkworth, of Chadwell, refused the forced loan, 1627, and left the kingdom. He did not stand alone. Mrs. Latham, of Stifford Hall, refused, but did not run away. Her goods were seized." Of course preceding sovereigns had done the same sort of thing again and again, under difficul-

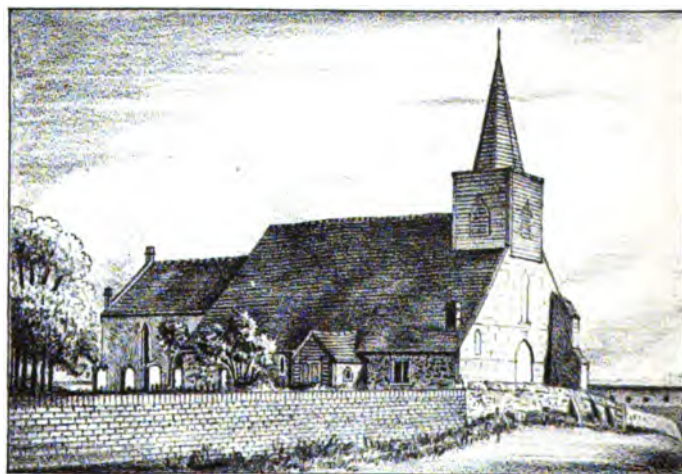
* This King Cunobolin distinguished himself by his resistance to the Romans on their invading this part of Britain. The Roman forces crossed at Tilbury, and a battle seems to have been fought hereabouts. Defeated by the Romans, his capital received from them the name of Camalodunum, now Colchester. He died about A.D. 42.

† For further particulars and ground plan, see hereafter.





WEST TILBURY. (1870.)



EAST TILBURY. (1870.)

ties; but Charles doing it, under the religious difficulty, was another affair altogether.

REMAINS.—A correspondent informs us, "A few specimens of Roman earthenware, two of which are Samian, very perfect, were found by a cottager digging in his garden, which adjoins the road leading from Chadwell to Grays." Doubtless the whole river-line, from East Tilbury to Purfleet, was of such strategic importance as to be strongly occupied by the Romans.

HOUSES.—At the present time there are a parsonage-house, 5 farm-houses, 1 private house, 1 public-house (the 'Cross Keys,' as a dedication to S. Peter, in juxtaposition, as at Rome, to Our Lady, patron saint of the opposite church), 1 general shop, 1 smithy, all the rest being labourers' cottages (55), of which 15 built within last few years.

Baptisms during last five years 52

Burials 40 (of these 2 "found drowned").

LANDOWNERS.

G. H. Errington, Esq.
R. B. Wingfield Baker, Esq.
Champion Russell, Esq.
Christ's Hospital.

TENANTS.

Mr. Christopher Ash, Biggin Farm.
„ William Clark.
Mrs. Rebecca Driver.
Mr. Weston Jno. Gowers.
„ D. Jackson, Chadwell Place.
„ Robert Surridge, Chadwell Hall.

Railway Company.

TITHES.—Gross, by averages, 1870, £495. Rateable, £419. 10s.

Extent, 1749 a. 2 r. 7 p. Gross, £4372. 17s. Rateable, £3586. 10s.

POPULATION.—1821, 202; 1831, 180; 1841, 236; 1851, 282; 1861, 457.

West Tilbury.

Little Thurrock, Mucking, and Stanford are separated from the Thames by wide tracks of level, which shut them out of history. West Tilbury, though equally distant from the grand stream, which *is* history, is an exception, for reasons which will be stated.

The church, dedicated to St. James, is of the same form as Chadwell and Little Thurrock, the three following one another on the same line of road, viz. long and narrow, without aisle or transept or chapel. It has been, however, greatly more unfortunate than either of its neighbours. Its misfortunes began in the public opinion of the moment, by having Archbishop Laud for its Rector from A.D. 1609–1616. This was quite enough to give it a bad name among Puritans and Nonconformists, beyond most preaching-houses; and an opportunity arose soon afterwards for giving effect to their displeasure. Fairfax's army, having dispersed the Royalists in Kent, crossed the Thames here in 1648 (for Henry VIII. connected his block-house with the inland roads by the present causeway), on its way, in the name of King and religion, though against both, to the siege of Colchester,

scarcely less wearying, certainly not less cruel, than his recent chivalrous siege of Latham House.*

An old engraving represents his troopers grooming their horses in this church, and they seem to have done their best, and successfully, to give it the appearance of a stable. The neatness and cleanliness of the interior show it is so far cared for now. But a more dismal and unmeaning church it is hard to conceive. It is impossible to guess its age, for neither window nor door, nor any other ecclesiological data whatever, did these troopers leave to tell the tale. The present windows are a notable specimen of carpenters' Gothic. One entrance is through a modern wooden campanile (containing five bells, but one of these is cracked), another by the north porch. There is a tradition of there having once been a north aisle, but it must have been long ago, for ancient gravestones and deep graves are near (as usual too near) the north wall; and the Rector informs us that, in the twenty-three years of his incumbency, no trace has ever been discovered. The Rector tells us, "If a north aisle ever existed, the foundations must have been cleared away, for abundance of graves are close up to the north walls of the church, and the ground dug over and over again. I have searched the Registers and other parish documents, but no mention is made of a north aisle or any other part."

Once on a time, Morant says, there was a lofty stone steeple, forming an excellent sea-mark. That, too, has fallen down. An entry in the Stifford books shows some other calamity to have befallen West Tilbury. The entry is, "1712, Dec. 14, Brief for West Tilbury Church, 0 28 0." Which of the many misfortunes of West Tilbury Church this notable collection was to retrieve, does not appear.

Whether there was any stained glass to offend the sensitive troopers, or whether it was the alike unsavoury fact of Laud having so recently been Rector, cannot be determined. But assuredly never was church more thoroughly purged of everything in the way of ornament than this by Fairfax's troopers, during their halt at West Tilbury.

According to Rushworth (*Hist. Coll.*), the army was in a crippled state after its Kentish campaign. It was June, but the weather may have been bad. Some crossed on *Sunday* (Puritans as they were), in search of quarters at West Tilbury. Besides this, there was a domestic reason for the halt, Fairfax's wife being daughter of Lord Vere, of Tilbury, whose mansion was at Gobyons Manor (East Tilbury, now the property of Major Russell, of Stubbers). For the moment she shared in the passion of the time, like her widowed mother, whose roof she would naturally seek while her husband was besieging Latham House, and quelling the Kentish rising against the Parliament. Both mother and daughter would look on this desecration of the steeple-house with pleasure. But the daughter outlived this fanaticism. When Charles was brought before the High Court of "Justice," which was

* *Tantane animis celestibus ira?* See a scarce and valuable book, Matthew Carter's *Relation* of that memorable and unfortunate expedition of Kent.

immediately after her husband's capture of Colchester, she protested against the whole proceeding as mockery. When the names were called of those who had been appointed to form the Court, Lord Fairfax did not answer, and a voice from among the assembled spectators exclaimed, "He has too much wit to be here." Again, when the indictment was read, accusing the King of treason in the name of the people of England, the words "Not a tenth of them" came ringing clearly from the same quarter. This bold assertion startled the Court. The officer on guard gave an order to fire into the box whence it proceeded, but this savage order was not obeyed. The words came from this Essex woman, of whom Essex may well be proud; the Lady of Gobions, who had been proud of her husband's achievements for the Parliament, but was now, like many others, horrified at the melancholy consequences of his victories. The severe treatment of this poor church is all the more unfortunate in this, that it has been so thoroughly sacked and distorted and embowelled, that it cannot be restored. Nothing is left in it; therefore, nothing to restore. Bishop Blomfield's remark, when he saw it, is painfully true: "Spend a thousand pounds on it, and you could make nothing of it." Who is there to "arise and build?" Its situation on the brow of a picturesque hill, commanding exquisite views of river scenery,—Gravesend, Tilbury Fort, the Kentish hills as far as the eye can reach, and the moving panorama of the ships of all nations marking out the river line for over twenty miles,—is indeed tempting, and the Rector's heart would be in the work. Will Merton College and the other landowners do nothing? As they challenge public opinion, we will presently give their names.

Of the five bells, one is inscribed, "Thomas Bartlet [same at Chadwell, Fobbing, Horndon-on-hill, Aveley, and Wennington,—see AVELEY] made me 1621." Two others, "J. F. 1694."

Over the altar are pictures representing Moses and Aaron, the same predominance of law over gospel as formerly at Stifford.

Within the sacarium three flat stones, covering the remains of three former Rectors, viz.—

Johannes Fovethen, 1669 died.

Phipps, 1735 died.

Jobe Myonett, 1759 died.

THE following are notes taken by Mr. H. W. King, 1 July, 1857:—

"What was the style of that building which immediately preceded the present structure it is almost impossible to say. Its extent is sufficiently defined as the old walls remain, but every architectural detail which might have served to denote the date has utterly disappeared, save that upon the south side the openings of the destroyed windows seem to indicate that they were of the Perpendicular period.

"The structure, almost entirely rebuilt, now consists of a nave and chancel, and a west tower of timber plastered externally, but, according to Morant, there was formerly a very high west tower of stone, which was a sea-mark

until it fell down; and also a north aisle, which, on the rebuilding of the church, was entirely removed. Columns and arches were at the same time swept away, and, perhaps, may have supplied some of the masonry of the present walls. The necessity for rebuilding the structure may have arisen from the tower having carried away part of the nave and aisle in its fall, but we have no record of the date of the catastrophe. When the parishioners were compelled to re-edify the fabric, it was accomplished in the meanest and most parsimonious manner. So thoroughly barbarized is the whole edifice that it merits no detailed description.

"The entrance is upon the north side, the church having only a north approach. There are two windows, each of two lights, upon the south, the openings apparently Perpendicular. Two others are blocked. The pulpit is Jacobian, and recently three carved heads, two male and one female, of old date, have been affixed in the panels, and it has been further adorned with some modern crest-work in the Tudor style.

"The tower is built of timber plastered externally, and embattled. The carpentry seems durable and good."

The churchyard is more than twice "God's acre," and yet is crowded, as may be accounted for. It is described in the Registers as "*The Towne of West Tilbury.*" And town, in the modern sense, it seems to have been. The local tradition is that Low Street was once a fishing town for the supply of the London market. Of course this points to a time when it was all river up to Low Street, which it of course was until embanked. But it is not merely the larger town population of former years that has to be taken into account. Until lately Tilbury Fort was supposed to be in the parish, and this throughout our many and long wars was, as the then only fort on the river except the Tower of London, crowded with troops. Accordingly, whole pages of the Burial Register for many generations record little else than soldiers. At length it was found that the soldiers' quarters were in the parish of Chadwell,* the officers' quarters only being in West Tilbury. This has relieved the churchyard of a large majority of candidates for admission.

The ancient Rectory was in the glebe field sloping from the S. E. of churchyard to Low Street. The "oldest inhabitant" remembers it, and tells us it was "a poor place," which agrees certainly with the description of it in a terrier preserved in one of the old Registers. The present Rectory was presented to the parish by the Rev. Sir Adam Gordon, Bart., Rector, at the beginning of this century. It was built by a Mr. Gowers, as one of those fine old roadside inns which delighted travellers in coaching days, under the musical name of the 'Bell.' The same "oldest inhabitant" tells us that it was built about ninety years ago, for the gentry always crowding to the Fort in the wars, the calculation being it would please them more than Gravesend. But in this the projector was disappointed, and at the end

* The original Fort, as built by Henry VIII., was in West Tilbury. When enlarged by Charles II. it was still "the Fort," and benevolent West Tilbury took upon itself all its responsibilities to it as such, until they became intolerable. In those days of "beating bounds" it is odd enough the mistake was not found out sooner. It is odd that more serious mistakes escape notice.

of half-a-dozen years the 'Bell' was silent, the hostelry was closed, when Sir Adam bought it for £700, all of which he lived to pay off. The famous spring of "Canary water" (as they call the medicinal spring from its colour) was in the garden of the old Rectory. It was discovered in 1727, and famous in its day, under the management of the Rev. J. Evans, a former Rector, for hæmorrhage, scurvy, etc. At the present Rectory you are shown a three-pint glass bottle, inscribed "J. E. West Tilbury Water," which is said to have been sent on a royal errand. It would seem to have been profitable, being assessed to the poor-rate at £75. Salmon says it was good for "loss of appetite, scurvy, diabetes," etc., and "will bear carriage to the East Indies and home again."

The chief historical event among many connected with West Tilbury is Bishop Chad founding a monastery here, as the stand-point of his mission to convert the then inhabitants. We glean the following notices from Lambarde and others. "Sigibert," says Lambarde, "the kinge of the East Saxons, havinge givin his owne Name to Christ, was carefull also for the Salvation of the People committed to his Charge, and therfor procured Cedd the Byshop to come into his Countreye to breake the Bread of the Woord to his Subjects; which when he came, ordeined certein Deacons, or Fellow Helpers, in divers quarters of the Countrie, especially in these two Cities, Ithancester and Tilbery. Theare be at this Day in Essex two large Villages adjoinynge, called East and West Tilbury, lyinge near the Thamise over against Gravesend, which no doubt atte the place wheare this auneynt Citie was." Ithancester, at the mouth of the Blackwater, has disappeared.

According to the Venerable Bede it was brought about in this way. This Sigibert, King of the East Saxons, or Essex, was in the habit of visiting Oswy in the province of the Northumbrians, a pious convert, who took great pains to impress upon him the absurdity as well as impiety of Essex idolatry. When King Oswy had, in amiable and brotherly counsel, inculcated these things on King Sigibert, the latter believed, and, with his attendants, was baptized by Bishop Finan, at the royal country residence, by the Wall of Severus. "Therefore," says Bede, "King Sigibert, having been now made a citizen of the eternal kingdom, returned to the seat of his temporal kingdom (Essex), asking of King Oswy that he would give him some teachers, who might convert his nation to the faith of Christ, and wash them in the font of salvation. Then he, sending to the province of the Midland Angles, summoned to him the man of God, Cedd (Chad), and having given him another priest for a companion, sent him to preach the word to the nation of the East Saxons; where when, having gone through all parts, they had gathered together a numerous church for the Lord, it happened on a certain time that the same Cedd returned home, and came to the Church of Lindisfarne, in order to confer with Bishop Finan; who, when he found that the work of the Gospel had prospered with him, made him bishop of the nation of the East Saxons; having called to him two other bishops to the ministering of the rite of Ordination. And he, having received the degree of the episcopate, returned to the province, and fulfilling

with greater authority the work which he had begun, built churches in various places, and ordained priests and deacons to assist him in the word of faith and the ministering of baptism, chiefly in the city which is called in the tongue of the Saxons Ythancaester [called by the Romans Othoner, in the Dengie hundred]; moreover in that also which is called Tilaburg [Tilbury], of which the former place is on the bank of the river Penta;* the latter on the bank of the Thames; in which, having collected a number of servants of Christ, he taught them to keep the discipline of regular life, as far as, being yet rude, they were able to receive it" [clearly meaning a monastery was founded here at Tilbury].—*Bede*, book iii. ch. xxii.

COMMUNION PLATE.—Ample and massive, all of silver.

1 Cup presented by Mrs. Jane Harrison, 1762.

1 Cup presented by the Rev. Sir Ad. Gordon, Bart., Rector, 1797.

1 Flagon do. do. 1800.

2 Patens.

REGISTERS.—The Register of Baptisms, dating from 1546, was most carefully indexed by the Rev. W. H. Henslowe, curate, in 1831; Burials from 1540, and Marriages from 1567, fell through by his sudden removal by the Bishop of London. In a volume of Sermons addressed to the Royal Regiments of Artillery, and published in 1835, Mr. Henslowe alludes to his removal, but states no cause. A contemporary review says, "One of his Sermons, the fourth, gave such offence to the officers, that the pulpit of the chapel was closed against him. The chief complaint was his allusion to the punishment of flogging. Referring to the passage we find nothing that ought in justice to have offended, since the punishment is only mentioned incidentally, as a consequence of the degradation which rendered it necessary." In his vellum copy of Baptism Register he inserted the arms of Laud and Cant. beautifully emblazoned. Lee Chapel Registers lost.

FERRY.—Muilman, writing a century ago, tells us the ferry belonged to Lord Cadogan, the foot-passengers then paying 3d., but "those with a horse 3s. and 6s. after sundown and before the rising." Allowing for the altered value of money, the present tolls, in spite of the influx of gold, are about one-half.

REMARKABLE INHABITANTS.—Besides Bishop Chad and Archbishop Laud, "there was in the Tyme of Kinge Hen. II., a learned man, called *Gervasius* of *Tilberie*, bycause he was borne theare, which was of kinred to that Kinge, and wrate dyvers learned Woorkes, amongst others one Dialogue, which he intituled *De necessariis Scacarii observantiis* [Of the necessary duties of the Exchequer] which I have seene and received thereof great Pleasure."—*Lambarde* (temp. Eliz.).

MANORS.—C. Brewster, Esq., of the Brewster family, formerly of Condoovers, informs us, "Morant states that the grandfather of John Brewster, of the Cursitor's office, was *Francis*, fourth son of Francis Brewster, Esq., of Wrentham Hall, Suffolk; whereas John Brewster, of the Cursitor's office and of Condoovers, was grandson of *John* Brewster, fourth son of Francis

* Now Freshwell, one of the two springs of which is still called Pant's Well.—*Camden*.

Brewster, of Wrentham Hall." He gives authorities, but these, along with other manorial details, here and elsewhere, our limits compel us to omit. Of earlier lords, Salmon says, "Robert de Tilbury was here about the reign of Henry II. Richard de Tilbury succeeded, and had a [commercial] fair granted him here and a market. William de Tilbury died 32 Edward I. John was his son and heir, who granted it to Richard Abell in 13 Edward II., with the advowson of the church, and Joan, his widow, passed it to him with advowson of the church and chapel" (West Lee Chapel.) This seems to have been the last of the Tilbury family here, they becoming in this reign lords of Stifford, and being buried there under that name.

QUEEN ELIZABETH AT WEST TILBURY.—This is the second great event connected with this interesting parish. When the Spanish 'Armada,' the tool of the Pope, the last attempt (at present) to drive England back into Popery by main force, was in the English Channel, in August, 1588, Queen Elizabeth had a camp here, where the windmill now stands, and 17,000 men of her trained bands; the camp, therefore, must have extended some distance inland. The object was to cover the Dover and Southend Roads, in case the Spaniards should land and march upon London. A writer, early in this century, speaks of traces of the camp as still visible.

The route taken by Elizabeth on this occasion has been a matter of discussion. Local tradition insists upon her having come through Corbet's Tey, and unconsciously given its present name to it and to Purfleet. Against local tradition, however, we have to quote the '*Elizabetha Triumphans*' of James Aske, a contemporary poet, or metrical chronicler, whose poetic licence would undoubtedly stop short of misrepresentation of facts in so important a passage of the Virgin Queen's life. The error arose probably from the Earl of Leicester *advising* the Queen, in a still extant letter, to go to her palace at Havering, and thence to Tilbury, in the way assigned by local tradition.

And now for "the most interesting day in Elizabeth's life," as Miss Strickland says this visit to Tilbury has generally been considered.

The Lord High Admiral was sent to sea with his fleet.

"But least they should perchance escape their hands
And land their forces on her aimed-at land,
A Camp of fifty thousand able men,
Appointed should have layne on Tilbury-hill,
Where Leicester's thrise made renowned Earle
Lieutenant was unto our Royal Queene."

Aske gives the names of all the Agamemnons of "Tilbury-hill." Thus Earl Devereux commanded 5,000 horse:—

"Sir Thomas Lacton, chiefest Colloner
Of all the footmen that should thither come.
Now might you see the field, late pasture greene,
Wherein the beasts did take their foode and rest,
Become a place for brave and worthie men.
Heere Noblemen who stately houses have,
Do leave them voide, to live within their tents."

Heere worthy Esquires, who lay on beds of doune
 Do cabben now upon a couth of strawe :
 Instead of houses strong, with timber built,
 They cabbins make of powles, and thinne greene bowes."

These aristocrats "dine on an earthie bank, nor do they grieve at this so hard a change." A Dorset regiment offered £500 to be allowed to come to Tilbury. An Essex gentleman, "serving with a gunne" as a volunteer in the ranks, is remonstrated with by a visitor to the Camp for not sending his servants instead.

"It is right true (replied the soldier then)
 I have some store of souldiers at my house,
 And (thanks to God) I able am and will
 (If that our Quene shall stand in any neede)
 Provide five hundred well-appointed men,
 To serve whereas her Highnesse shall see good ;
 And they even then at mine own cost shall serve
 Just three whole months, and yet will I myselfe
 There likewise be as now a Musketer."

The Queen is proud to hear such tidings of her Camp, and resolves to visit it.

"The Lorde lieutenant [Lord Leicester] notice had thereof,
 Who did forthwith prepare to entertaine
 The sacred Goddess of this English soyle,
 The order how, thus presently ensues.
 On every side of that directest way,
 From block house when she should be set on land
 Unto the outward quarter of the Campe,
 There ranced were both armed men and shot,
 With Captains who of them had taken charge,
 To entertaine their sacred Generall.

* * * * *

The Earl of Leicester, with those officers
 Which chosen were to governe in the field,
 At water-side within the Block-house stayd,
 In readenisse there to receive our Queene,
 Who landed now doth passe along her way ;
 She thence some way still marching King-like on,
 The Cannons at the Block-house were discharged ;
 The drums do sound, the phifes do yield their notes,
 And ensignes are displayed throughout the Campe.
 Our peerlesse Queene doth by her souldiers passe,
 And shews herself unto her subjects there.
 She thanks them oft for their (of dutie) paines,
 And they again on knees do pray for her.
 They couth their pikes and bowe their ensignes downe
 When as their sacred royall Queene past by,
 In token of their loyall beared hearts
 To her alone, and none but only she."

She is met by "a troupe of brave and warre-like horsse", conducted by Sir Roger William Knight ; 500 strong marched before her, 500 behind. While on that "directest way"

"These [1000 Horsse] joyntly did with twantye hundred men
 Which footmen were, our gracious Soverayne garde,

Unto the house whereas she lay all night,
 Whether once come, the Horsemen turned backe ;
 But all the rest, with her great Serjant, did
 Watch then all night aloofe her royalle Court.
 The souldyars which placed were farre off,
 From that same way through which she past along,
 Did hollow oft "The Lord preserve our Queene ;"
 He happy was that would but see hir Coatch,
 The sides whereof beset with Emmerods,
 And Diomonds, with sparkling Rubies red,
 In chequer-wise by strange invention,
 With curious knots embroderd with golde,
 And such a glimse as if the heavenly place
 Of Phœbus were by those his foming steedes
 On four round wheels drawn all along that way.
 Thrice happy those who saw her stately selfe,
 Who, Juno-like, drawn with her proudest birds,
 Whose tayles do hold her heardmans hundred eyes,
 Passed along through quarters of the Campe.
 Thus all along her Highniase both herself
 Hath passed by her subjects (joyfull made
 Through this her loving and renowned deede),
 From out the Campe unto her lodging there,
 Full three miles distant from that warlike place,
 Prepared for her to Maister Riche his house,*
 With purpose meant for to returne next day
 That way againe, the better it to view."

* * * * *

Night come, the Courtiers beguile the time with talk, some praising the beautiful prospect from "Tilberie-hill" by the Church and Mill, to which a long continuance of bright sunny weather had lent an additional charm. The favourite abode of royalty, the favourite camping ground of the army of the Armada, vulgar people will stare to hear such good things said of Essex.

"Some praise the place whereas they camped are ;
 Some praise the discipline as used therein ;
 And other some the passing forwardnesse
 Of Noblemen and Gentels lyeing there.
 But all of them do say the souldiers are
 Most comely men, appointed well therto."

* "Two orders to the Queen's Treasurer for the payment of certain monies, the allowance to Richard Blakenbury, as gentleman usher, and nine other of Her Majesty's servants, for preparing Maister Rych's house in Essex."—MS. quoted by *Salmon*.

The house at which the "Goddesse" was entertained was Ardern Hall, Horndon-on-hill, which answers to the description given by Aske, being three miles from the camp, and occupied at the time of Elizabeth's visit by Thomas Riche, descended from the Shaa family in the female line, as tenant ; the owner, William Poley, of Boxted, Suffolk, who succeeded to the property by marrying another Shaa, not residing on it. According to Morant, this "Master Riche" was of the family of Lord Riche, who had distinguished himself by taking an active part under Cromwell in the suppression of monasteries. As a mark of his favour, Edward VI. gave him the advowson and lands at Wanstead and other places. By way of squaring matters, he was equally distinguished under Mary as the active tool of Bonner in the Essex persecutions. "Master Rich" puts the family name square once more, by receiving the Protestant Queen as his guest while reviewing her troops at West Tilbury. Somehow the name of Riche, like the Vicar of Bray and the 'Times,' seems to have been always on the winning side.

Amidst such talk as this they went to sleep. But one of them at least, Lord Leycester, if such a day of excitement telling on a weak frame (he died a few weeks afterwards) would let him sleep, was soon awoke. "The Queen lying in the Camp one night, guarded by her army," writes Dr. Lionel Sharp, one of the military chaplains, "the old treasurer [Burleigh] came thither, and delivered to the Earl [Leicester] the examination of Don Pedro, which examination the Earl of Leicester delivered to me to publish to the army in my next sermon." ('Cabala.') The paragraph purported to be the ferocious replies of Don Pedro in his examination before the privy council. Being asked what was their intent in coming out, he stoutly answered, "What, but to subdue your nation, and root you all out?"—"Good," said the Lords, "and what meant you to do with the Catholics?"—"We meant," he replied, "to send them, good men, directly to heaven, as all you that are heretics, to hell," etc.

Morning come, "A Battell was set with two Battalians, against her Majesty came agayne to the Campe"—

"Most bravely mounted on a stately steede
With truncheon in her hand (not used thereto),
And with her none except her Lieutenant,
Accompanied with the Lord Chamberlaine,
Come marching towards this, her marching,
In nought unlike the Amazonian Queene."

She then delivers this speech:—

"My loving people, we have been persuaded by some, that are careful of our safety, to take heed how we commit ourself to armed multitudes, for fear of treachery; but I assure you, I do not live to distrust my faithful and loving people. Let tyrants fear! I have always so behaved myself, that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and good will of my subjects. And, therefore, I am come amongst you, as you see at this time, not for my recreation and disport, but being resolved in the midst and heat of the battle, to live or die amongst you all; to lay down for my God, and for my kingdom, and for my people, my honour and my blood even in the dust. I know I have the body but of a weak and feeble woman, but I have the heart and stomach of a king! and of a king of England too! and think foul scorn that Parma, or Spain, or any prince of Europe, should dare to invade the borders of my realm, to which rather than any dishonour shall grow by me, I myself will take up arms—I myself will be your general, judge, and rewarder of every one of your virtues in the field.

"I know already for your forwardness you have deserved crowns; and we do assure you on the word of a prince they shall be duly paid you. In the meantime my lieutenant-general shall be in my stead, than whom never prince commanded a more noble or worthy subject; not doubting but that by obedience to my general, by your concord in the camp, and by your valour in the field, we shall shortly have a famous victory over those enemies of my God, of my kingdoms, and people." Some reading this, and travel-

ling in imagination over the familiar spot "will fondly conjure up the war-like queen, animated by patriotism and glittering in the pomp of arms, seated on a noble charger, with a general's truncheon in her hand, a corselet of polished steel laced on over her magnificent apparel, and a page in attendance bearing her white-plumed helmet, riding bare-headed from rank to rank with a courageous deportment and smiling countenance."

The ground had been surveyed before, forthwith were "trenches cutte; their next thwart neighbour, Gravesend, was then likewise fortified; and western barges thither brought, to make a bridge like that of Antwerp, to stop the entrance of ye daring foe and give free passage to horse and foote betweene Kent and Essex, as occasion served. It was a pleasant sight to beholde the souldiers as they marched towards Tylebury; their cheerful countenances, courageous words and gestures, daunceing and leaping whersoever they came: and in the camp the most felicitie, was hope to fight with the enemye, where oftentimes rumours ran of the foes approach, and that present battle would be given them; though they were as joyful at such newes as if lusty giants were to run a race. In this camp were many ould souldiers and right brave commanders, who although in their greatest force did never exceed 3000 horse, and 15,000 foot, yet there were ready in all places many thousands more to backe and second them. [Aske says 50,000 'should have layne.'] The Queene upon certaine knowledge of the Spanyads coming went in person to Tylbury, where her presence and princely encouragement, Bellona-like, infused a second spirit of love, ravished with their Soveraygne's sight, that as well as commanders as common souldiers quite forgot ye ficklenesse of Fortune and the chance of Warre, and prayed heartily the Spanyads might land quickly; and when they knew they were fled, they beganne to lament."—*Nicholls' 'Processions of Queen Elizabeth.'*

The review over, and mid-day come—

"Our Soveraigne (our sacred Blissful Queene)
Was readie to depart from out her Campe
Agaynst whose comming, every Captaine was
There prest to shew themselves in readines,
To do the will of their high Generall.
There might you see most brave and gallant men,
Who lately were beclad in Mars his cloathes,
Inranked then in Court-like costly suites,
Through whom did passe our Queene most Dido-like
(Whose stately heart doth so abound with love
As thousand thanks it yields unto them all),
To water side to take her royall Barge.
* * * *

Thesee joyntly thus convey our royall Queene
Unto her Palace by St. James his fields,
Where wendent her forward Noblemen
Do orderly their forwardnes her shew."

It seems very clear from this that the Queen slept but one night at Horndon, and this agrees with the entry in the books of the Stationers' Company, "the Queene's visiting the Campe at Tylberie and her enter-

taynement there, the 8 and 9 of August, 1588." But it does not follow that *on her way back*, the visit and the entertainment over, she did not land at Purfleet* and sleep at Belhus, Aveley, as local tradition avers she did, and this would reconcile the Stationers' record with the entry in the Churchwardens' accounts at Lambeth :—

" 1588, August 8—From St. James to the Camp.

August 10—From the Camp to St. James."

It is highly probable, for soon after leaving Tilbury, the beautiful weather of the previous weeks broke up, and she was overtaken by a storm of thunder and lightning, accompanied with heavy rain,—doubtless, as Miss Strickland observes, "the skirts of one of the tempests which proved so fatal to the scattered ships of the Armada." What more likely than that she should seek hospitality at Belhus in the face of such a storm?

PROPOSED TUNNEL.—In 1799, an Act was obtained to enable Mr. Dodd, an engineer, to construct a tunnel connecting Tilbury Fort with Gravesend. It contained 65 clauses, one of them fixing tolls, thus, "For every wheel on every coach, chariot, landau, berlin, chaise, calash, curricule, or chair, 2s. 6d. For every foot passenger, 2d.," etc. It was to cost £50,000, which, we need not add, was never spent upon it. Within the last year, a great stir has been made to substitute burrowing for bridging, even Dover Straits were to be tunnelled to connect England to France. This was the last abortion, the Tilbury Tunnel one of the first. See *Philip's Inland Navigation*, 1805.

The NAME of Tilbury seems to be from Sax. *til*, end, and *burgh*, a city= the *end city*, the city at the end of the river road.

LOW STREET, according to a statement in the Essex Archaeological Transactions (1870), suggests a place of interment, low (*hloew*) being the name which the Saxons gave to the sepulchral mound. Low Street (*stratum*), on the other hand, suggests Roman times and doings. Here, in digging gravel for the Tilbury and Southend Railway, many Roman urns were exhumed.

ROMAN FERRY AT TILBURY.—Mr. Lloyd Williams, of Grays, solicitor, an intelligent student of the antiquities of this neighbourhood, in a communication to the author, gives the following reason for placing this in W. rather than E. Tilbury, as commonly supposed :—

"Vague mention is made in almost all works upon Essex, of East Tilbury being the place where Claudius crossed the Thames in pursuit of the Britons, and of a ferry having been subsequently established by the Romans there.

* If she did land at Purfleet, and in spite of the storm mounted the Beacon-hill to take a last look at the block ships moored across the Thames off the fort, it is unlikely she would give the name to the place by exclaiming "my poor fleet;" for while in camp the day before, "the news [no telegraphs then] of the final defeat and dispersion of the Armada," says Miss Strickland, "was brought to her Majesty by those gallant volunteers, the young Earl of Cumberland, and her maternal kinsman, Robert Carey, who had joined the fleet as volunteers at Plymouth, and distinguished themselves in the repeated fierce engagements in the Channel between the ships of England and Spain." For the true origin, see *Purfleet*.

"I am inclined to think that such ferry was not at East Tilbury, but at a point in West Tilbury, close to the boundary between the two parishes.

"My reason for this conclusion is, that on the shore at the point I allude to, several pieces of Roman earthenware have been found, and small fragments of such pottery, in no inconsiderable quantity, can be to this day seen on the surface of the mud, as also pieces of brick of Roman shape, and a few pieces of stones which seem to have been tooled for either paving or building purposes. No trace of a causeway can, however, be found; the shore having evidently accumulated greatly beyond the sea wall since the formation of that embankment.

"The fore-shore also, at this point, is much harder than elsewhere along the river's edge, and an old roadway (at present used only for farming purposes) leads from here in almost a straight line to the group of houses known as Low Street, whence it continues as a bye-road in the direction of Horndon-on-the-hill.

"In support of this supposition, a quantity of Roman earthenware was found at a field at Low Street, close to such roadway, at the time of the formation of the London, Tilbury, and Southend Railway, in digging for gravel for the line."

This theory, from personal investigation, is confirmed by Hasted, the Kentish historian, in reference to Higham Causeway, lying opposite, who says that accounts of the Ferry are met with as late as Henry VIII. :—

"The probability of this having been a frequented ford in the time of the Romans, is strengthened by the visible remains of a *caussey*, near thirty feet wide, leading from the bank of the Thames through the marshes of Higham, southward; and it seems to have been continued cross the London high-road on Gad's Hill, to Shorne Ridgway (implying the *way*, the *ford*, or *passage*; *Rhyd*, in the ancient British, signifying a *ford*); about half-a-mile beyond which it joined the Roman Watling Street road, near the entrance into Cobham Park."

Mr. Philip Benton, who, along with Mr. Williams, has personally examined the spot mentioned by him as the probable site of the Roman ferry house, informs the author, "Several other Roman wares have lately been brought to light at the end of a raised road, called the Manor Way, running from Low Street, across the level to the Thames, probably made by the Romans in connection with their ferry. By the washing of the tides against the foregrounds on the saltings, some of the pottery was first disclosed; a considerable number of vessels more or less entire have since been got out of the mud at low water, and still more may be embedded in the soil." He obtained two "cups and saucers" of Samian ware, with potter's marks, four other vessels, one of which is filled with calcined bones, a metal cup, and a piece of figured Samian. Mr. Williams has several vessels of Samian and coarse ware. This Causeway averages 30 ft., corresponding with the Higham Causeway opposite.

If it may be inferred from this that this was a Roman burial-place, since encroached upon by the tide, it may imply that the present river-bed was then

narrower, and so fordable, as Dion Cassius says it was. Indeed, was there a second channel here to divide its force, say by Low Street, and so falling into what is known now as Mucking Creek? Or was the Thames altogether a smaller stream, which would account for the subterranean forest found throughout the Thames basin from Tilbury to Barking, and which would certainly not grow in salt water?

In considering this question, it must be borne in mind the river was not embanked till long afterwards. At high tide, East Tilbury may have been an island, *i.e.* what we now know as E. Tilbury, perhaps uninhabited then.

Undoubtedly there have been great changes here in the last 1800 years both of land and water. Among many evidences of this, Mr. Williams states to the author, "In 185—, a trench was dug across the land lying between the church and the present sea-wall; in one part of such trench, and extending upwards of 20 ft. along its line, a thin layer of bricks and tiles, which I believe to be Roman, was found at a depth of 16 or 18 in. Immediately upon these was river silt or sand, interspersed with shells in depth about 4 in., thus showing the tides must have flown over this spot for some time subsequent to the bricks and tiles being deposited there. In the earth thrown up, was a coin of Vespasian, and a small urn now in possession of W. Meeson, Esq., Doggetts, Rochford."

Thus much of the ferry, a separate and subsequent affair.

As to the previous *fording*, Dion Cassius, the only author known to the writer, or referred to by Morant, as describing this, throws no light upon the exact spot, as between the parishes. He says, (lib. lx.)—

"The natives then fell back on the river Thames, near the mouth, where the sea makes it shallow. Thoroughly knowing the locality, they found the ford, and picked their way across without difficulty, while the Romans had a very narrow escape, vainly attempting to follow them. But a short time after, the Germans re-swam the river, some crossing by a bridge higher up, whereupon the Romans outflanked them, and cut them up severely. But their zeal overcoming their discretion in the pursuit, they got into impassable swamps, and lost heavily."

Plautius then sends for *Claudius* from Rome, who coming (like Indian letters) *vid* Marseilles, and nothing loth to force his way into Britain, though soon afterwards he commanded all Jews to depart from Rome (quite another thing), "crossed over into Britain, and immediately hastened to join his forces, which were expecting his arrival on the Thames. Placing himself at their head, he effected the passage of the river, and brought the Britons who had mustered in great force to meet him, to a decisive engagement. The Romans were victorious, and subsequently took Camalodunum, Cymbeline's capital, with many prisoners. The consequence of this war was, that Claudius was shortly after declared Emperor; on which, having compelled the Britons to lay down their arms, and leaving to Plautius to establish a government and complete the subjugation of what yet stood out, he started for Rome, sending Pompeius and Silanus on beforehand to announce his triumphs."

Mr. James, of the Mill, has many specimens of Roman pottery. The author has some found here. Salmon says some have been dug up at the mill. Altogether, the antiquary will find good fare here, and plenty of it.

A friend tells the writer that thirty years ago he and another bagged seventeen pairs of flappers (young plovers) in a day on the Tilbury Level. Besides these there were at that time "the chough," and, of course, "the crow," and herons. All (except the crow) are happily being frightened away by the plough.

There was an endowment of an acre and a half here for a "lamp light" (altar lamp) as at Grays.

Lands in this part called Le Wyke, or Courtwyke, are part of the endowment of Chelmsford Grammar School.

West Lee Chapel (Chapel in the West Fields) is believed to have been founded by one of the Tilbury family, for obits and masses. They seem to have been a pious family according to their light, (more than can be said of too many Protestant families according to *their greater* light, in them too often darkness); the first thing they did on exchanging for the Stifford manor, being the building of the beautiful chantry of Stifford Church. Five acres of land were given for two obits in this (West Lee) Church. It was dedicated to St. Mary Magdalen. Morant says, "The return in the Book of Chantries saith, that this chapel was a mile and more from the parish church. The yearly obit then brought in but 53s. 4d., not over what it once was." It was swept away with the other chantries by Henry VIII. For an account of its successor, see *Chadwell St. Mary*, into which parish it has been transferred from W. Tilbury. (See *Stifford*.)

TILBURY FORT, so named, though chiefly in Chadwell,—used to be called the key of London. It is one of several forts now, but still, with its recent additions and improvement, by far the most important. Like the Constitution, and most other English things, it has been of slow and gradual growth. Henry VIII. began by building a Block-house here, of which the reader will find an original view. The foundation of Tilbury Fort was a difficult work. For 48 feet they went through soft clay ooze, and then came to flags, rushes, sedges, leaves, branches of trees, holly trees, etc. etc., all laid flat,—“proving it,” Mr. Philip observes, “to have been occasioned by a sudden inundation; below this was a quicksand, which appeared to have been the original shore of the river. Then they bored 30 feet deeper, making it 78 feet, in order to find fresh water, to accommodate the garrison by two wells; at this last extremity they found a fine stiff marl.” The fine Water-gate, the curtain, and the remaining fortifications were added by Charles II., from the plans of his chief engineer, Sir Martin Beckman, who also designed the works at Sheerness. This increased defence was strongly suggested by the Dutch, who had just sailed coolly up the Medway, and destroyed three British men-of-war in 1667. Hasted describes Gravesend and Tilbury Fort as being united under one military governor, as at present.

The ferry steamboat plies half-hourly in summer, hourly in winter,

between the *World's End*, (a name corresponding with that of the parish, see p. 106), and Gravesend; fare 2*d*.

LANDOWNERS.

Corporation of Henley.

G. H. Richards.

Trustees of Mrs. Kelly.

Mr. Edward Knights.

Aldgate Charity.

Government.

Chelmsford Charity.

Merton College.

St. Mary's and St. Andrew's.

Tithe.—Gross, by average 1870, £578. Rateable, £479. Rev. James Hargreaves.

Extent, 1687 a. 2 r. 5½ p. Gross value, £3138. 2*s*. Rateable value, £2,740.

Population 1821, 249; 1831, 276; 1841, 516; 1851, 519; 1861, 385.

TENANTS.

Mr. Francis Asplin.

„ John Bland.

„ Henry Call.

„ William Clark.

„ Joseph James.

„ Daniel Jackson.

„ John Ellis Major.

„ James Sawell.

East Tilbury.

Its position is on high ground, forming a peninsula, close to the river's side.

The CHURCH, dedicated to St. Catherine, is thus described in notes, taken by Mr. H. W. King, 1st July, 1857:—

“EAST TILBURY CHURCH is a highly interesting structure of the Transition Norman and Lancet period of architecture. It consists of a nave with north aisle and a chancel. Formerly there was a tower of stone, which is said to have been battered down by the Dutch fleet in the seventeenth century, and a low timber tower was afterwards erected at the west end of the nave.

“The earliest work appears to be in the nave and north aisle, which are separated by four plain and very early pointed arches of Transition Norman character. The joints of the voussoirs are very characteristic of the Norman period, the masonry being identical with that of the Romanesque chancel arch at Hadleigh. The columns which sustain these arches are alternately octagonal and circular, and the transition period is so well marked that each shall be noticed, proceeding from east to west.

“1. Semi-octagon respond with single crisp leaf carved in the angle of each cap, which is, in other respects, plain.

“2. Circular column with plain cap, collar, and abacus.

“3. Octagonal shaft, cap with Norman cone ornamentation and voluted flower.

“4. Circular shaft, cap foliated, with inverted cone ornament, and leaves.

“5. Semi-octagonal respond, capital enriched with boldly sculptured foliage.

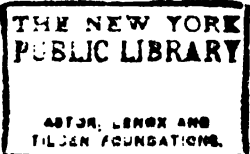


WEST TILBURY RECTORY, (1870)



EAST TILBURY RECTORY.

ELEAZAR WILLIAMS, ESQ., IMPROPRIATOR, (1870).



"The westernmost arch is cut off by the formation of a vestry at that end of the aisle. The bases of the columns have bold round mouldings; the square plinths upon which they rest have been repaired with modern brick-work.

"The south windows of the nave are insertions of late Decorated character; one, square-headed, consists of three ogee lights with peculiar cinquefoiled tracery. In the east end of the aisle a window, originally a plain lancet, was, probably late in the fourteenth century, cinquefoil-cusped. In modern times the cuspings have been partially cut away, and the top made circular with wood. One small original window remains in the north wall, and a second with a trefoil head has been lately renewed, perhaps in imitation of that which preceded it, but, at the same time, barbarously divided by a wooden mullion. The aisle is extremely narrow.

"THE NAVE opens into the chancel by a beautiful Early English arch spanning its entire width. It is finely moulded, and springs from semi-octagon shafts with nicely wrought bases. The shaft in the north side has, however, been cruelly cut away from the base almost as high as the impost. The chancel is a very perfect specimen of Early English work of the time of Henry III.

"The east window is a triple lancet, of which the central light has been shamelessly blocked. Each window has a label terminating in (apparently notch-head) corbels. This and the easternmost windows in the north and south sides rest upon a plain string, which perhaps was originally continued beneath the series. The chancel was lighted on the north and south sides by six other single lancet windows, all widely splayed, having labels terminating on corbels, the jambs are moulded as high as the spring of the arch. There is a smaller additional lancet opening on the south nearly over the priest's door. All, however, have been so much altered and defaced that their present condition shall be recorded *seriatim* :—

"The easternmost upon the south side is blocked and its label destroyed. The second retains its label, but both corbels are defaced. The third was originally like the two preceding, but the label descends much lower, terminating on notch-head corbels. This window, probably early in the fifteenth century, was altered and divided into two cinquefoil-headed compartments by a transom, the lowermost being subservient to the purpose for which the 'low side window'* was commonly introduced.

"Upon the north side one original lancet remains intact; the second is blocked by a mural monument, and the third is altered into a double-light Edwardian window with a quatrefoil in the head.

* Many theories as to the use of this window have been advanced, but proved untenable. The most satisfactory explanation of its use seems to be that proposed by Mr. J. J. Cole, against which we are not aware that any objection has been urged. It is briefly as follows :—The window contained a shutter which the sacristan (now corrupted into sexton) opened at the raising of the Host, giving notice of it by ringing the sanctus bell, as a signal to all within earshot to uncover and cross themselves, and bow the knee in humble adoration of the mystery. "In elevatione vero ipsius corporis Domini pulsetur campana in *uao latere*, ut populares, quibus celebratione missarum non vacat quotidie interesse, seu in agris, seu in domibus, flectant genua."—*Constit.* Joh. Peckham, A.D. 1281.

"The priest's door is coeval with the rest of the chancel.

"On the south side is a trefoil-headed piscina with shelf.

"THE TOWER.—The ancient stone tower may have stood on the south side of the nave. The present wooden erection which serves as a tower is built at the west end of the nave.

"When Morant wrote, it contained two bells; there are now three, but only one fit for use, inscribed with the date and founder's name.

WILLIAM OLDFIELD MADE ME, 1629.

"THE FONT is of the fifteenth century, with a plain octagonal shaft and basin, leaded.

"None of the internal fittings are ancient."

"The tower which was of stone, and embattled, stood on the south side, near the west end of the church. In our wars with the Dutch in the last century, their ships' guns beat it down, its height having given them offence. There is now an humble wooden frame." (*Muilman*.)

There is no mention of this bit of Presbyterian heroism in the parish registers; but parish registers omit all kinds of things. The offence of steeple-houses has ceased among Presbyterians, who, in fact, nowadays adopt them. A Presbyterian 'church' is just completed, with two lofty pinnacles, at Gravesend; so the offence of steeple-houses, at all events, must be struck out of the indictment against the unhappy churchmen of early Reformation times. They were 'dumb dogs' then who used a set form of prayer. But our dissenting brethren are practically condoning and endorsing this, too, by adopting it themselves. And so of other things, Prelacy, *e.g.*, condoned and adopted by the American Methodists.

"The ghosts and monster spirits that did presume
A body's privilege to assume,
Vanish again invisibly,
And bodies gain again their visibility."

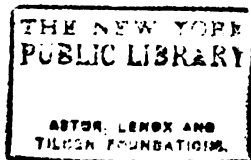
Cowley's Hymn to Light.

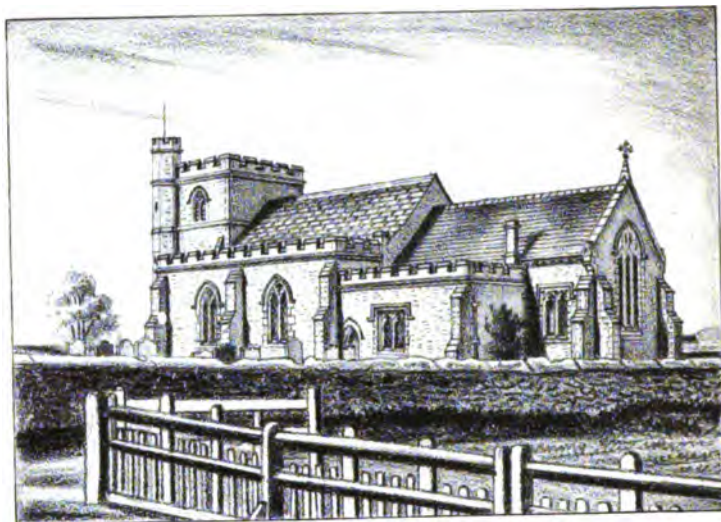
When will history be accepted as a teacher, to save men from the humiliation of mistakes and retractations? When party ceases to be the accepted teacher. And when will that be?

THE REGISTERS date from 1627.

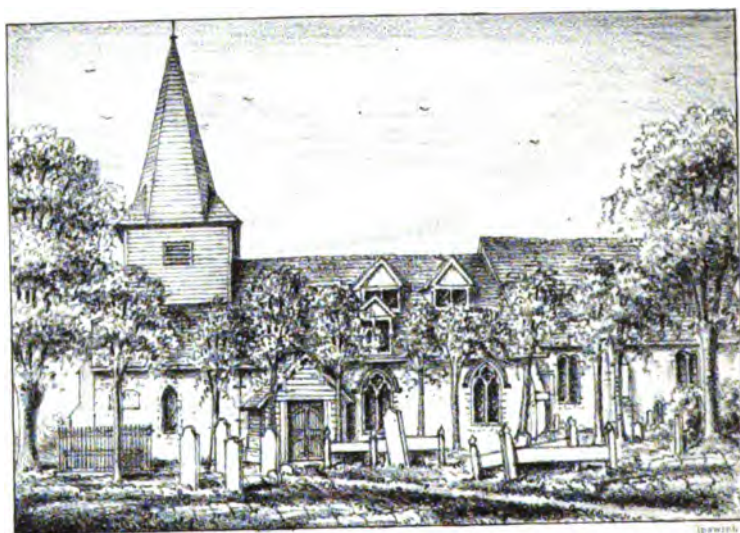
A modern writer (Mr. Davids, Colchester, to whose courtesy and research the author is indebted) has this note: "Improprate Ractory sequestred from Daniel Deligni, *delinquent circa 1642*." The author reads these hard names with comparative complacency, as used at the time by men flushed with power, under a religious delirium, maddened by passion, and stung by Star Chamber sentences: using them now is quite another thing. As to the violence done to property by these sequestrations, it speaks for itself. Still, the author has no desire to fling back so ungenerous a word, though the sight of this Church might provoke one.

"There was a tower steeple of stone, beaten down by the Dutch guns in the war of Charles II., its height having given them offence." So says





MUCKING. (1870.)



HORDON-ON-HILL. (1870.)

Tindal. The two lofty presbyterian pinnacles just erected, pointing to the sky at Gravesend, in sight of E. Tilbury, are a standing evidence and proof among a hundred others, that one at least of the complaints against Churchmen, worshipping in "steeple houses," was an inadequate ground of complaint and persecution. We hail these practical confessions of past error as a step towards reconciliation. It is but fair to place another version of the story on record, viz. "The lofty tower of the ancient manor-house of Gossalyne, in East Tilbury, was battered down by the Dutch in the reign of Charles II." It may have been both. They go together.

SCHOOLS.—There is a day school built by the Rev. W. G. Goodchild. Towards the maintenance of this, £15 has been voted as an annual grant from parish funds. The rest is made up by subscriptions.

The Church, according to Morant, was originally a rectory, and a sinecure, with a Vicar under it, as early as 1325, the patronage of the rectory being in the Lords of the manor of East Tilbury, viz. the families of Kemesk, Wells, and Coggeshall, and the Rector presented to the vicarage till 1389. Then, backed by the authority of a bull from Pope Urban VI., Richard II. gave Lord Cobham licence to appropriate the rectory to the master and chaplains of his college, at Cobham, to say mass daily for the souls of Sir John de la Pole and his lady; Joan, daughter of Lord Cobham, and others. They continued patrons of the vicarage until the suppression of Chantries, when it came to the Crown, as at West Tilbury, and has remained in it ever since.

LANDOWNERS.

Cotton.
Trustees of Mrs. Kelly.
Executors of A. Z. Cox.
Rochester Bridge, (by gift of
John de Cobham.)
— Jones.
Mr. E. Williams.

TENANTS.

Henry Ashford.
Francis Asplin.
Charles Asplin.
Henry Cole.
William Taylor Meeson.
Eleazar Williams.

Vicarial Tithe.—Gross, by average 1870, £250. Rateable, £207. Rev. George Pridham.

Improprate ditto.—Gross, by average 1870, £400. 10s. Rateable, £335. Mr. E. Williams.

Extent, 1992a. 2r. 17p. Gross value, £3717. 19s. Rateable value, £3299. 5s.

Population, 1821, 254; 1831, 255; 1841, 311; 1851, 401; 1861, 244.

Mucking.

From two Saxon words, signifying *much* and *pasture*. True enough. It is bounded on the E. by Stanford, W. by Orsett and Chadwell, N. by Horndon, S. by the Thames. At the survey it must have been mainly forest

and pasture, having over 300 hogs and 300 sheep. The schools were built in 1855, and are supported by subscriptions.

MANORS.—The lordship of Mucking followed the common course, being divided into two manors, Mucking Hall and Waltons.

Both belonged, as so much more hereabouts, to the Barking Nunnery. In 1547, on the suppression of the nunnery, Edward VI. granted them, and the rectory and advowson, to the Dean and Chapter of St. Paul's and their successors. Mucking Hall stands on the south side of the church.

The parish is two miles from east to west, and two and a half miles from north to south. Two streams meeting here, form a navigable creek.

A fort is building by the Thames on Mucking Level, for the further defence of the river.

A bulla, or seal of Pope Innocent VI., has been found twelve feet under ground, "near an antique building *said* to have been a priory." The *supposed* site of the Priory is Old Jenkins.

In 1643, £40 was voted out of the Rectorial tithes, for augmentation of the Vicarage of Braintree. *Minutes of Committee of Plundered Ministers*, Bodl. Lib. The Dean and Chapter of St. Paul's would do well to vote twice £40 a year to the augmentation of the poor and ill-favoured vicarage.

In 1664, J. Slightam, Grey Morley, Ab. Fisher, Richard and Thomas Hoy were convented before the Archdeacon at Ingatestone for not going to church.—*Act Book*. Happily the State has long voided its theocracy in this particular; and certainly driving to church, under pain of imprisonment, is not one of the things of Cæsar or of God either, for the matter of that. Persecution, however diluted, has never been scriptural, and with us has ceased happily to be constitutional.

The Church, dedicated to St. John Baptist, is described by Mr. Buckler in his *Churches of Essex*, p. 60.

The author is indebted to G. E. Adams, Esq., *Lancaster Herald*, for the following memoir of the estate known as New Jenkins:—

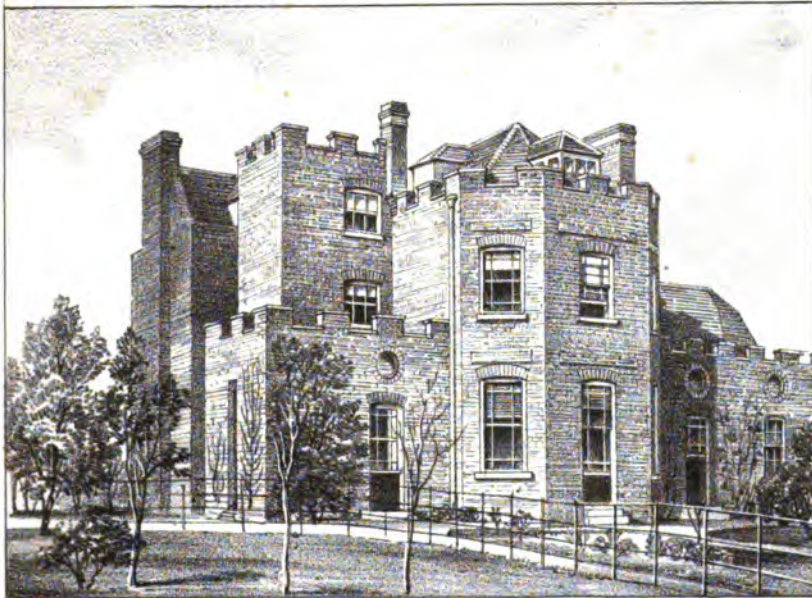
"The estate of New Jenkins, which is mostly in this parish, was created in 1694, when the property called 'Jenkins' was divided into moieties, as related below.

"The title-deeds of the present owner are very numerous, and relate to much other property held by the Gill family in various parts of London and elsewhere.

"From these it appears that in 1563 Stephen Halford and John Jenkins* granted the chapel of Prestwick, and lands near Tilbury (which had been granted to them by Queen Elizabeth), to Ralph Thoroughgood in fee, and that in 1610 Jeffry Thoroughgood, and Agnes his wife, conveyed the same to Ralph Gill.

"In 1591 the estate of *Jenkins* (being in the parishes of West and East Tilbury, Horndon-on-the-hill, Mucking, and Stanford-le-hope) was settled on Eugeney Gatton and Elizabeth his wife.

* It seems probable that the property was named "Jenkins" from him.



Lithographed by Whiteman & Bass, London.

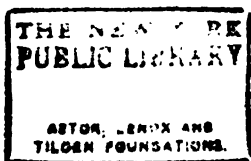
NEW JENKINS IN THE PARISH OF MUCKING, CO: ESSEX.

BUILT BY JAMES ADAMS, ESQ. IN 1735.

WHO RESIDED THERE TILL HIS DEATH IN 1765

NOW THE PROPERTY OF HIS GREAT GRANDSON REV. C. B. COOPER, M.A.

FRONT & BACK VIEW 1870.



"In 1592 it was settled on Thomas Gill and Elizabeth his wife, relict of the said Eugeny Gatton.

"In 1596 the said Thomas Gill and Elizabeth his wife, settle it on Ralph Gill, the son of the said Thomas Gill.

"In 1607 Francis Downes* and Elizabeth his wife, formerly wife of the said Thomas Gill, confirm said settlement to said Ralph Gill.

"In 1610 Ralph Gill settles the same on Thomas Heneage, for certain trusts.

"In 1656 it is settled on Mr. Robert Gill and Anna his wife.

"In 1673 it passed, under the will of the said Robert Gill, to his widow Anne for her life; and, on her death the next year, to their son William Gill for his life; on his death without male issue, in September, 1686, it passed to his three sisters, of whom Catherine, the wife of John Wythers, died childless in 1691, leaving Mary, her eldest sister, wife of John Spicer (one of the benchers of Gray's Inn), and Grace, her youngest sister, widow of William Robinson, of Cheshunt, Herts, each entitled to a moiety. These two ladies, in May, 1694, divided the property between them; Grace Robinson obtaining the old mansion house, (which had been let to get much out of repair), and all the land in West and East Tilbury, with some portion of that elsewhere. This property, subsequently called *Old Jenkins*, she having no issue, devised by her will, proved in November, 1694, to Samuel Robinson, son of her husband by a former wife, who was admitted to it in 1697. It has continued as a separate property ever since, and was held as a farm in 1771 by Mr. Button.

"John Spicer and Mary his wife obtained about 200 acres in Mucking and Stanford-le-hope, which, on her death without issue, in July, 1696, became his absolute property, and was called *New Jenkins*. A small part of the house which he inhabited still remains as offices to the present one. By his will he devised this property to his third wife during her widowhood, with remainder to the child she then went with, if a boy; but if otherwise, then to the eldest son of Luke Spicer (his second son) in fee. He died in September, 1702; but not having surrendered the copyhold parts of his estate to the use of his will, his eldest son and heir, Stewart Spicer, was admitted to them in November 1706. His death was presented at a Court holden in 1710, but he had previously mortgaged them to Richard Nicholls, citizen and grocer of London, who was admitted in 1721, but whose claim was satisfied in 1735 by Mr. Adams, the then possessor of the estate. Meanwhile, the posthumous child of John Spicer having turned out a daughter, and his widow having in 1711 intermarried with Thomas Gray, the freehold part of the estate devolved on the eldest son of Luke Spicer, who came of age in 1726. He, by indenture dated April 22, 1730, under the name of 'Ralph de Lalo Spicer, of Wickham co. Southampton, gent., eldest son and heir of Luke Spicer, deceased, and grandson and heir of

* Mr. Downes was the last of her four husbands, and, surviving her, placed a tablet in Mucking church, describing the four who had had her to wife, as "kind and loving gentlemen," including, of course, himself as the fourth.—W. P.

John Spicer, Esq.,^{*} conveyed the same to Essex Adams,* gent., in trust for James Adams.

"This James Adams, who had married, in 1724, Mary, sister of the said Ralph de Lalo Spicer, was Clerk of the Stables to George II., from 1727 to 1760. He built the present house (of which two views are given), and resided here till his death in 1765. A view of his monument, outside the church of Stanford-le-hope, is given. Muilman, in his *History of Essex* (1771), says at Mucking 'is a handsome house called New Jenkins, occupied by Mr. Adams, the owner;' but the latter statement is not correct after the year 1765, when it devolved on Mr. Adams's eldest son, the Rev. James Adams, afterwards Rector of South Ockington. He never resided there, but it continued empty till the expiration of the lease of the land to Mr. Button, when that, together with the house, was let to Mr. Hansom, whose family continued to reside there as tenants till the death of Miss Hansom, a few years ago, when it passed to Mr. Barnard (the son of her sister) who is the present tenant.

"On the death of the Rev. James Adams in 1785, the property passed to his widow for her life, and, on her death in 1797, to his then only surviving child, Francis Adams. She married, in 1798, Beauchamp Newton Cooper, Esq. (brother to Sir Ashley Cooper, Bart., the celebrated surgeon), and was succeeded on her death in 1839, by her only son, the Rev. Charles Beauchamp Cooper, M.A., Rector of Morley, co. Norfolk, the present proprietor. (See Pedigree of Gill, Spicer, and Adams annexed.)

LANDOWNERS.

— Cotton.
Rev. C. B. Cooper.
Mr. B. Sparrow.
A. Z. Cox, executors of.

TENANTS.

Henry Ashford.
William Barnard.
William Clark, sen.
William Clark, jun.
Weston John Gowers.
William Squier.
Blyth, John and Squier Samuel.
Francis Asplin.

Appropriated Tithe.—Gross, by averages, 1870, £413. Rateable, £348. Dean and Chapter of St. Paul's.

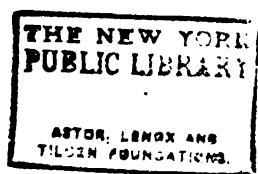
Vicarial Tithe.—Gross, by averages, 1870, £206. 10s. Rateable, £170. Rev. J. H. Bridge.

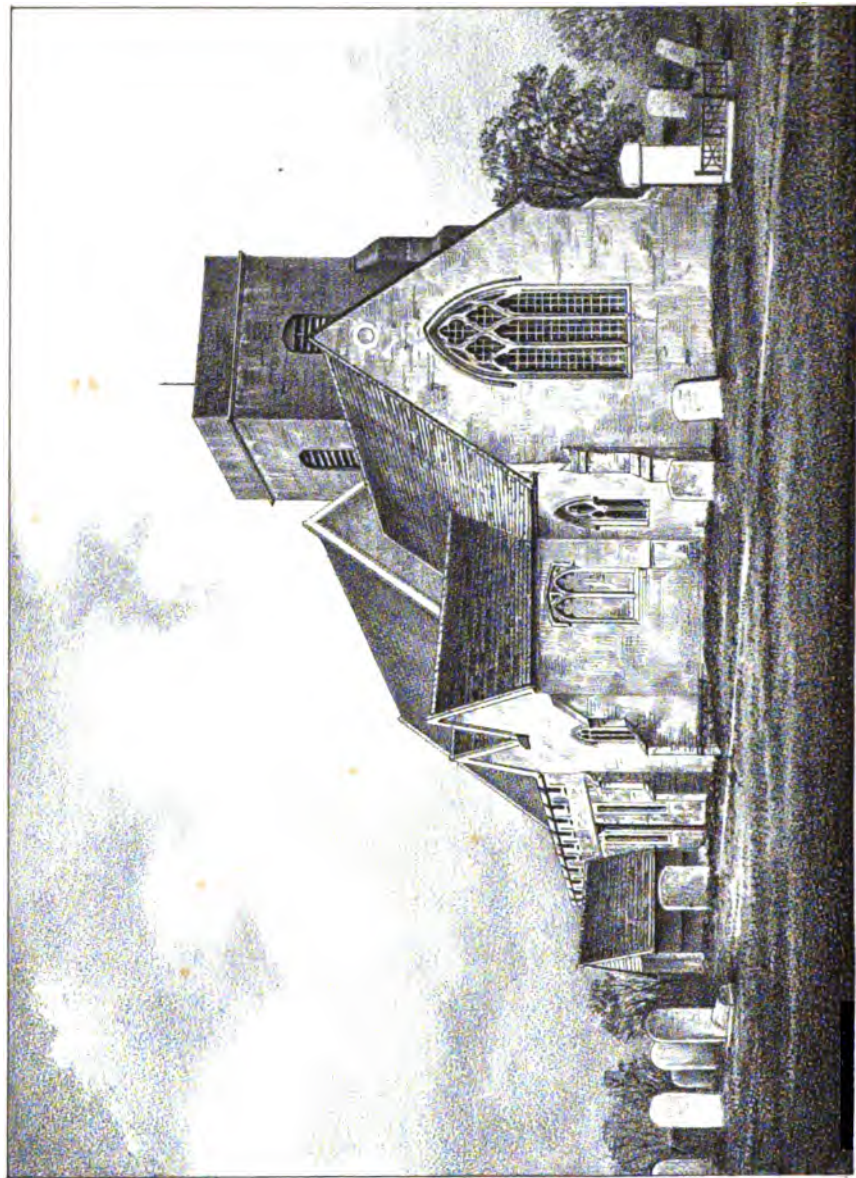
Extent, 2142a. 1r. 9p. Gross value, £3743. 5s. Rateable value, £3303. 15s.

Bacon says (*Liber Regis*, end of last century), "The rents of the parish are about £2000," or little more than half their present value.

Population, 1821, 189; 1831, 212; 1841, 199; 1851, 239; 1861, 253.

* This Essex Adams was of New Inn, Middlesex, and was admitted an attorney in 1730. He was a cousin of James Adams, whom he makes executor to his will, dated 5th April, 1734, and proved 1st January following in the O. P. C. Mr. Richard Phillips, also a solicitor of New Inn, living 1770, mentions in some letters to Mr. Adams (now at Morley co. Norfolk), his having been at school with Essex Adams at Haverfordwest, and having come up to London with him; and also accounts for some money received "from your cozin Essex."





Leitch, Whittman & Davis, London

STANFORD-LE-HOPE.

Stanford-Le-Hope.

This name has been as much disputed as Homer's birthplace. "The first part of the name," says Dr. Salmon, "was probably occasioned by a paved ford (Stoneford) over the river here, where is now a bridge. And the last, from being upon a river, where seamen have given it the name of the Hope, perhaps being past the danger of the Goodwyn Sands, as the Cape of Good Hope." Morant adopts this, but Muilman (1771), following Morant, says, "Seamen have given it the name of the Hope because they find it a safe anchoring after the dangers of the Goodwin and other sands near the Thames' mouth, and can here safely cast the anchor, which, with the cable, they call in sea-terms the hope." We know of the 'Anchor and Hope' coming together in a sign, but we doubt their coming together here. Camden, whom Morant quotes in a note, but does not follow, says, "Hope signifies the side of an hill," partly the situation of Stanford. In Herefordshire, Derbyshire, Flintshire, and elsewhere, it signifies a tract bounded or *hooped* by hills. Thus, in Herefordshire, Woolhope, Townhope, Longhope, Hope Mansel, all more or less hill-locked valleys. "*Hope*. A termination to various names of places which expresses, according to its original signification, a *recess*, from the Isl. *hop*, recessus. The situations of various places (named) accord with this derivation. These places lie between hills in secluded parts of the country. At a later era the Islandic word gave birth to one of more general application; and what previously signified merely a remote or circumscribed spot, grew into use to denote a farm, an orchard, a house, tent; Germ. *hof*, villa, hortus; A. Sax. *hope*, domus."—Hartshorne's *Salopia Antiqua*. This seems to account for *Stanford* and *Hope*. The "*Le*" may be one of two things: (1) it may be the French article, and so form a part of the admitted practice of the Normans Gallicizing, and so mystifying (for a purpose) Saxon names of properties and places, or (2) it may be the Saxon *lee*, pasture, as it is sometimes written in the old parish books. According to this latter, the name would mean the meadows by the stream with the stone ford, lying between the hills (Horndon-on-hill, and the hill on which the church stands), which exactly fulfils the local conditions. As was not unusual at that time, the name of the place describes the character of the country. In Norden's Map of Essex, 1594, it is written "*Stanford Hope*."*

* Stanford abounds in "hopes," substantial and lasting, not idle and visionary, like some others. 1. The river forms a recess here, and so takes the name of the Lower Hope, as it does at Grays, from which circumstance that part of it extending from Grays to Northfleet is called the Upper Hope. 2. There are several acres of saltings outside the sea-wall, part of the adjoining farm called Gabbons, owned and occupied by Mr. John Mayes, that have partially survived the wash of steamers, the land so recessed from the stream being known as Earl's Hope. "There are certain lands called Earl's Hope adjoining and belonging to a farm called Gabbons [Caborne's?] in this parish, charged at 40s. a year, payable to the church and poor thereof."—*Benefaction Table*. 3. Above this, where the high lands and level lap, there is a sort of promontory of high ground projecting into the level, and the recess so formed is also called a hope, Spratts' or Broad Hope.

If this derivation should fail to satisfy the reader, the author will suggest another for consideration. "Hope tymbre" is found used for hop-poles (N. & Q., No. 40, p. 276). Now such names as Saffron Gardens and Cherry Gardens, found close by to this day, suggest that this neighbourhood prided itself in old times (before Orsett agricultural sweepstakes were heard of) in beating its neighbours in agriculture and horticulture. And the mantle seems to have fallen on Mr. Bligh and Mr. Spitty, who grow such strawberries as, for quantity and quality, nobody else, perhaps, grows. Did Stanford formerly grow *hops* too? They were certainly wanted here, for the martyr Wye had his brewery here (most handsomely reinstated by Messrs. Bligh and Squier) as early as 1554. Stanford-le-hope would seem to be a traditional brewery place. Then, after all, is Stanford Hope to be understood in the hop-ground sense? There was, it is true, a special reason for growing saffron, as a febrifuge, for fever might be expected in those days in a village bordering on an estuary, embracing the whole of the Stanford and Mucking Level (until embanked), left dry at low water. True, hops are said to have been introduced into England from Flanders so late as 1524, but we know they were in Kent long before that. The author states this conjecture, but must not be understood as adopting it.

THE CHURCH, dedicated to St. Margaret, is thus described by Mr. H. W. King, in notes taken September 6th, 1854; 19th June, 1865, and August, 1870.

"This church consists of a nave, with north and south aisles, each having an east chapel; a chancel; and a tower built at the east end of the north aisle, a position very unusual in this county, but of which a similar example exists at Grays Thurrock. There is also a south porch of timber.

"The antiquary or ecclesiologist, on entering this beautiful and most interesting structure, will be painfully impressed by the miserable state of dilapidation and decay into which it has been permitted to fall during the last three centuries.* . . . It seems originally to have been erected in the thirteenth century; at all events no earlier work is apparent. In the reign of Edward III. a large portion was rebuilt, and later still, during the first half of the fifteenth century, the south aisle was either rebuilt or greatly altered.

"Although ragstone is the chief material used in the outer walls (the chancel only being rough-cast), it is probable that large quantities of chalk, flint, pebbles, and red conglomerate, as very usual in this district, form their core, and masses of the latter material are observable near the foundation, at the west angle of the nave.

"The roofs of nave, chancel, and north aisle are gabled and tiled, but the south aisle is leaded, and the wall finished with an embattled parapet. The chapel has a double transverse roof, tiled, presenting two gables to the south, but apparently not original.

* Since these notes were taken the interior of the church has been cleansed, the stonework divested of whitewash, and the internal aspect of the structure somewhat improved (1870).

"THE CHANCEL is a fine specimen of the Decorated period of the reign of Edward III. It is approached from the nave by a wide, bold, and lofty arch of two reveals, with hollow chamfered edges. The east window, of three lights, is of fine character, having flowing quatrefoil tracery in its head. Upon the north side there is also a beautiful little single-light window, also enriched with flowing tracery; and another, of fifteenth century insertion, square-headed, of two cusped lights, but set so far to the west that its outer jamb unites with a rounded buttress, set at the angle formed by the east wall of the tower. In the south wall are three good Early Decorated and graduated sedilia, with arch labels terminating between the niches on corbel heads, but the outer ends are finished plain. The whole are included within a moulded string descending on each side to the ground; but the upper line is continued above an ogee-headed niche for the piscina, which has a label also terminating on corbel heads. A very fine early and acutely pointed arch, springing low from clustered shafts, opens into the north chapel; it is partly filled with some excellent oak screen-work.

"In a niche in the north wall of the chancel is an altar tomb of the Perpendicular period. The niche is formed by a wide ogee arch, with crockets, finial, and pinnacles; the western pinnacle and a large portion of the enrichment of the arch are destroyed. The pinnacles are wrought with mullioned tracery in low relief. The front of the tomb is divided into two panelled compartments, enriched with double-cusped tracery, one enclosing a shield, the other a lozenge; the east end has a similar panel, enclosing an escutcheon. Round the verge of the slab, which is of Purbeck marble, was once a fillet of brass, with an inscription, which has been torn off, and at the back of the niche is the indent of a small figure of the person interred beneath, who appears to have been represented in civil costume, with a scroll or label from his mouth. All the work is of inferior execution, greatly defaced, however, and the details much obscured by repeated coats of paint. From its situation it is not improbably the tomb of a benefactor to the church. It may have been used for mortuary masses, and the niche probably served for the Easter sepulchre.*

"THE NAVE is separated from its north aisle by a fine arcade of early pointed arches, with plain chamfered edges, supported by shafts alternately circular and octangular, resting upon very low but wide circular plinths. The arcade of the south aisle consists of a like number of pointed arches, of which the easternmost is Early English, and a remnant of the older structure; the rest are Decorated and the columns octagonal. The principals of the roof consist of four tie-beams, with kingposts and braces. . . . The clere-

* "A niche generally at the north side of the altar, used in the service representations of our Saviour's burial and resurrection, on Good Friday and Easter, before the Reformation, and representing our Lord's tomb, is called the Holy Sepulchre. It is sometimes quite plain, sometimes gorgeously adorned; the general subjects, where it is much decorated, being the Roman soldiers sleeping on the base, and angels censuring at the top. There is a remarkably fine series of these in the churches of Lincolnshire, and in Lincoln Cathedral, perhaps the most beautiful in the kingdom."—*Hook's Church Dictionary*.—W. P.

story has ten windows set over the spandrels of the nave arches; they are simply small quatrefoil perforations, which although they could originally have afforded but little light, that little is now excluded, for, to save the cost of reglazing, and other necessary repairs, the whole have been blocked. . . .

"The north aisle has two Decorated windows in the side wall, and one in the west, precisely like that at the west end of the nave. The north door is plain pointed, and placed near the easternmost window.

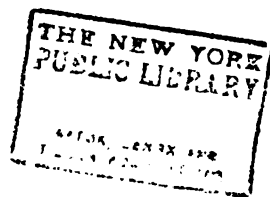
"The south aisle was either altered or rebuilt in the fifteenth century. In the side wall are two double-light Perpendicular windows, square-headed, with labels having horizontal returns, but nearly destroyed. At the west end is a small plain pointed single-light window, very widely splayed, which has very much the character of an Early English light. The south door is pointed. . . . An original oak door still hangs upon two very large iron hinges. The roof of this aisle is of oak, massive, and of good character, divided into panels, the ribs enriched at the intersections with star-shaped flowers of six leaves, carved in the timbers. No traces of colouring are perceptible, but here, as elsewhere in the fabric, decay, the sole result of centuries of neglect, is slowly and surely doing its work.

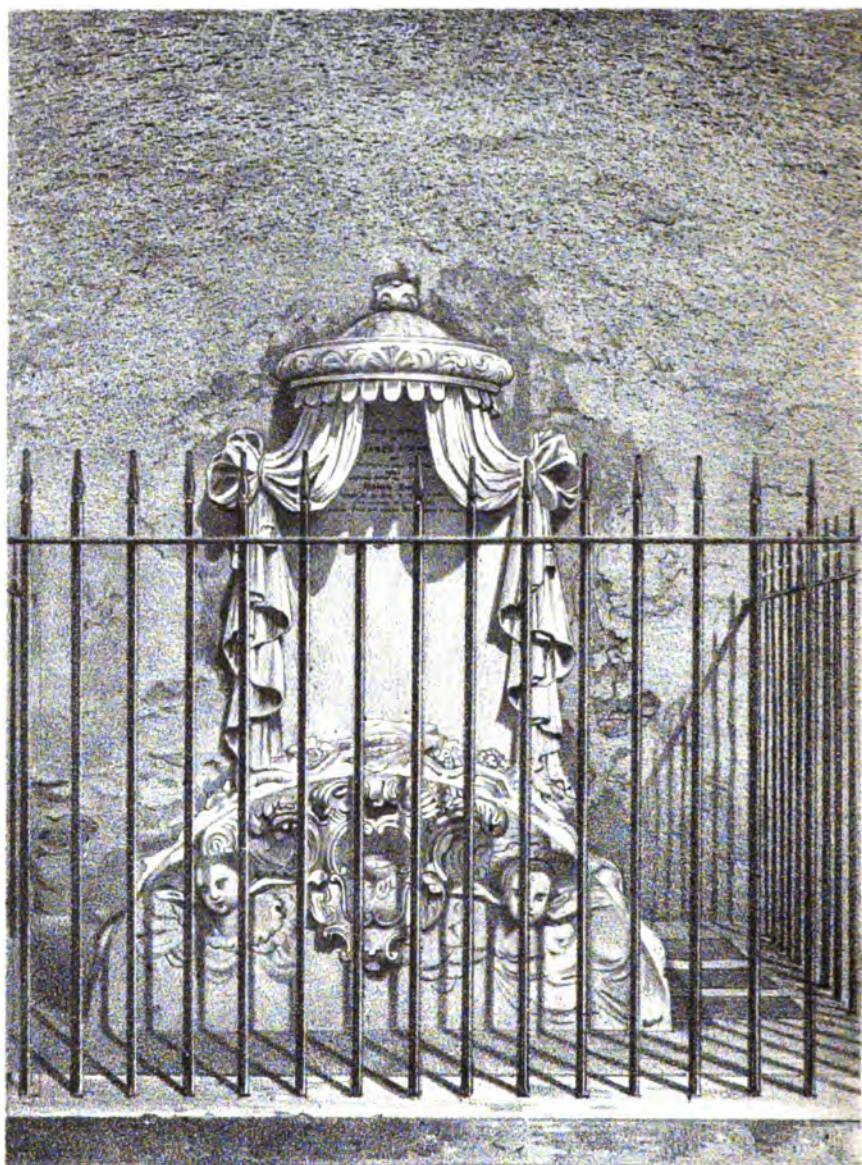
"THE SOUTH CHAPEL is appendant to the manor of Hassenbrook, by one of whose ancient lords it was presumably erected as a chantry. It is enclosed by a strong and high latticed gate, which is kept fast-locked, denoting exclusive private possession. At what date the chantry was founded, or by whom, is at present unknown. The chapel seems to have been built or rebuilt when the aisle underwent alteration in the fifteenth century, as it is of the same style, having in the south a square-headed double-light window. At the east end remains one of the stone brackets which once supported the altar-slab; there is also a plain pointed piscina. Every available wall space is filled with marble monuments of the Fetherstons, who held possession of the manor from the reign of James I., and of the Scrattons, their successors, whose remains are interred in the vault beneath, the entrance to which is covered by two wooden flap-doors near the gate.

"THE TOWER AND NORTH CHAPEL.—The tower is set at the east end of the north aisle. . . . The superstructure is raised upon four plain pointed arches, which form the basement. . . . That upon the south opens into the nave, as did originally that upon the west into the aisle, though now blocked. . . .

"The basement of this tower evidently formed a chapel or chantry, for in the western recess was an altar, and the stone brackets which supported it yet remain. On the north side is a small niche, either for an image or the piscina. Immediately over the altar, and within the recess, is a narrow trefoiled-headed single-light window. Upon the floor, disregarded, lay the remains of a Perpendicular parclose, with portions of red colouring discernible, though coated with whitewash.

"In the second or top story hang the bells. There are five, but only two of them are capable of being rung. They are thus inscribed in Roman letters :—





Lithographed by Whiteman & Bass, London.

MONUMENT TO JAMES ADAMS, ESQ. OF NEW JENKINS.

ERECTED AGAINST THE WEST WALL OF THE CHURCH OF

STANFORD-LE-HOPE, ESSEX.

1765.

The three oldest, H. S. FECIT, 1694.

JERE. READ. C. W. JOHN WAYLETT MADE ME, 1703.

REVEREND PETER ROUFFIGNAC, RECTOR.

This last bell was difficult of access; I could make out nothing else, but there may possibly be a date.

"THE FONT, an exceedingly beautiful design of the Early English period, but in a wretchedly shattered and mutilated condition, stands near the south door. It is square in plan, the basin resting on a large central and eight smaller columns, having Purbeck shafts, with foliated caps and moulded bases, executed in white stone. The sides and angles of the basin are worked in curves following the lines of the abaci of the caps. The whole is set upon a low square plinth. The details of the capitals and bases are almost utterly destroyed, and, indeed, all the stonework is much broken, and fast crumbling to decay.

"An oak canopy, in the form of a spire, once enriched with crockets and finial, but now much mutilated and barbarously coated with white paint, remains. Anciently it was suspended over the font, so that it might be raised or lowered as required.

"FURNITURE.—Much of the open bench-work, with which the church was originally fitted prior to the introduction of the "close-closet" system in the seventeenth century, still exists.

"There is an ancient oak chest, in which are preserved, it is said, some old embroidered altar cloths and cushions."

1871. The present Rector, on examining the chest, found these costly hangings, with a portion of a very ancient Churchwarden's book, utterly perished, soaked with water, and falling to pieces in the hand, the chest having been kept in the dampest corner of a damp church, which the parish is described to the author as unable at present to correct. Altogether the humiliating spectacle is presented here of a really fine church generously bequeathed by a former age, when money was scarce, to an age unable to spare from luxury the insignificant sum necessary to arrest its rapid course of decay. Certainly there has been non-residence. And so it is, one neglect leads to another. One is corrected, the other beginning to be. The last rector's non-residence was not neglect, being caused by bad health. There have been good curates, but with constant changes. On the whole, Stanford, like some other parishes, has had little encouragement to work with its Clergy for their common Mother.

Dr. Salmon says, "Mr. Strangeman collected the Fenestral antiquities here. He found the arms of Valence, Montchesny, Vere, Hastings, Lacy, Le Power, Mandeville, Fitzwarner, Tany, Ardell, Gernon, Burnam, Broc-kole." Where are they? We have heard strange stories, criminating, however, no one of the present generation. The present rectory was built about 1840, replacing one on low ground S. of the bridge.

In St. James's Chronicle for 7th of August, 1798—is a notice that the Manor of Stanford-le-hope, co. Essex with 1633 acres, etc., and the advowson of which, the net value after paying curate and taxes, was £410 a

year, (the incumbent being 64 years of age), was to be sold on the 17th instant, by Mr. Young, at Garraway's.

"Like Stifford, and nearly every parish more or less hereabouts the parish," says the old Essex Antiquary, with righteous indignation, "was in Odo, Bishop of Bayeux; and no wonder if lands lost their owners and their names too, where that proling prelate came." After the survey the lands were broken into three manors, Hassingbroke, Cabourne's, and Abbot's Hall.

Hassingbrook Hall is about half a mile north of Church, present tenant Mr. John Blyth. Abbot's Hall* is three-quarters of a mile east of Church, owner Mr. Wilson. Gabbons or Cabbins is 400 yards south of Church, present owner and occupier, Mr. John Mayes.

Like Horndon-on-hill, it has the high distinction of having supplied another victim to its savage neighbour, Bishop Bonner, in the person of Henry Wye, of this parish, brewer, who, with twelve others, mostly Essex men and women, was burned June 27, 1556, at Stratford. Fox describes their execution, and the lie practised upon them, in the name of a religion of truth, to entrap them into a recantation:—

"When these thirteen were condemned, and the day arrived on which they should suffer, they were carried from Newgate in London to Stratford, and there divided into two parts, in two several chambers. Afterwards the sheriff (John Boteler, Knight), who then attended upon them, came to the one part, and told them that the other had recanted; that their lives, therefore, would be spared, exhorting them to do the like, and not to cast themselves away. Unto whom they answered, that their faith was not built upon man, but upon the Crucified. Then the sheriff, perceiving no good thing to be done with them, went to the other part, and said (like a liar), the like to them, that they with whom they had been before had recanted, and should therefore not suffer death, counselling them to do the like, and not wilfully kill themselves, but to be wise. * * * *

"The eleven men were tied to three stakes, and the two women loose in the midst, without any stake; and so they were all burnt in one fire, with such love to each other, and constancy in our Saviour Christ, that it made all the lookers-on to marvel."

Fox says, that one of the women, Elizabeth Pepper, of Colchester, was with child at the time. One's indignation is hot enough without that fact. Alas, that this and other warnings of the utter uselessness, as well as sin of persecution in any form or degree, should have been so soon and alike lost upon Laud and the Puritans.

Thus much of the honour done to Stanford by Henry Wye. What honour has Stanford shown in return? What martyr's memorial either here or at Horndon? A sixpenny voluntary rate would do it. If not, the neighbourhood would do the rest. We hear enough of the popularity and all-sufficiency of voluntary rates, *e. g.* for church-rate. What do they come to? It is not for want of good objects. The author respectfully suggests this as one.

* So called from belonging to Waltham Abbey until the Suppression.

Protestant divisions, opening the way once more for the common relentless persecutor, whose strength is even more in union than in numbers, are represented here by places of worship for "Peculiar People"* and Wesleyans. What "UNKNOWN GOD" next remains to be seen. London has but thirty-seven sects; so Stanford has already its fair proportion.

It has a station on the London, Tilbury, and Southend Railway. It has a school endowed by Mrs. J. Davison by will dated June 6th, 1789, with £1292 3 per cents, producing £38 a year; the present building erected in 1853, on glebe given by the then Rector and Patron, Rev. J. C. Knott.

PARISH BOOK.—"1743, Jan. 22. Distributed among ye poor for burying in linen and a velvet coffin, Mrs. Elizath Fetherston, £2. 10s. Peter Roussignac, Rector."

"1750, April ye 16, agreed by ye vestry this day, that £2. 2s. and no more shall be spent for ye future at ye Easter vestries (dinners)." Stifford consciences took a step further in asceticism, about this time, by renouncing churchwardens' Easter dinners altogether, and giving £5 to the poor instead. Mr. Palmer, the respected founder of Gray's School, seemed to be of the Stanford and general opinion that Englishmen can only be great under the influence or prospect of a good dinner, so he left 40s. a year for the parish officers' gaudy on settling their accounts. From this book we learn that the Holy Sacrament was administered five times a year, viz. Christmas, Easter, Trinity Sunday, Whitsunday, and Michaelmas.

Also that, burying in flannel, as directed by the statute, was in the worst odour here, as testified by long lists of fines incurred thereby. Thus, in "1767, James Adams, Esq., for being buried in linen, £2. 10s." The fines "all gave out" to the poor.

* Mr. Ritchie says of them:—"They have great faith, these poor people; they have great scorn also for people more benighted than themselves. They speak contemptuously of the time when they knew no better, when they trusted in forms, and attended on a one-man ministry, and were humbled and dejected on account of sin, and called themselves miserable sinners, and confessed that they had done the things they ought not to have done, and left undone those things which they should have done. All that sort of feeling and talk is all wicked in their opinion, for theirs is the glorious liberty of the sons of God and joint heirs of heaven. Religion has no difficulties for them, no mysteries; nothing beyond the reach of man, heights to which he cannot ascend, depths which he cannot fathom. To come together and express their unspeakable joy is all they have to do. In turn they all preach and pray with a zeal which is literally not according to knowledge. They have a great deal of the Methodist leaven among them, and at prayer, or while speaking is going on, express their feelings in a way which, to a stranger, may be thought unnecessarily noisy. They profess to have no leaders. They have elders who are simply elders. They become such by lapse of time alone. They consider that every service is the sacrament, and they have no special form. They have no baptism,—infant or adult,—creeds, forms of prayer, ministers; all these things they have done away with. * * * It is not for me to judge my brother. To show him how fatal is his fluency of tongue, how presumptuous his hope, how unfounded his joy, is a thankless task. All I would suggest is that he should exercise a little of that charity of which he stands in need himself, and not fancy that to him has been revealed what men of greater piety and higher intellect have been unable to discover. Another objection may also be taken. In an ancient town, with a fine old castle, many, many years ago, there was an attempt to form a volunteer regiment; unfortunately, all wanted to be officers; the consequence was, the regiment came to grief. The 'Peculiar People' have too many officers. Where every one has an equal right to teach, the number of the taught will be small indeed!"—*Religious Life of London*, p. 312. As the story goes, Coggeshall is the town.

LANDOWNERS.

Mr. John Scratton.
 „ Octavius Mashiter.
 „ J. C. French.
 Chatham Hospital.
 Mr. William Wilson.
 „ John Mayes.

TENANTS.

Mr. John Blyth.
 „ William Eastwood.
 „ William Eve.
 „ John Mayes.
 „ Henry Bell Offwood.
 „ Fred. Spitty.
 „ Robert Wharton.
 „ William Wilson.

Tithe.—Gross, by averages, 1870, £880. Rateable, £732. Rev. C. E. Bowlby.

Extent, 2385 a. 2 r. 32 p. Gross value, £4941. 4s. 1d. Rateable value, £4273. 15s.

Bounded by the Thames on the S.; Fobbing and Corringham on the E.; Laindon Hill on the N.; Horndon-on-hill and Mucking, W.

Population 1821, 301; 1831, 330; 1841, 336; 1861, 608; rapidly increasing, 1871.

Corringham.

Saxon, as usual in the intensely Saxon district with which we are concerned, signifying *Corr's dwelling on the pasture*.—See *Rain-ham*. But antiquaries are constantly puzzled by names. Thus Camden, “as the names of some ancient places are very little altered, others quite changed; there are others so mangled that one syllable or two of the former denomination remains. Thus Cæsar Augusta in Spain is now corrupted into Saragosa.”—*Brit. Essex*.

We learn from ‘Domesday Book,’ that at the Survey there was a forest here containing 300 hogs, besides many hundreds of sheep and goats. At that time, when, as Salmon says, “princes went on foot and servants rode, and the proprietor was glad to turn tenant to his own estate,”* the odious Odo had half a hide of land here, which he had taken from the Bishop of London, who had the rest of the parish. Morant thinks it probable he joined this half hide to his manor of Hassingbroke, in Stanford. He was not an Ahab to be grieved when a Naboth refused him the inheritance of his fathers. He took it.

* The very names of different kinds of food show the low estate to which the English were reduced by Norman “requisitions;” the coarse provisions retaining their English names, showing they were confined to the English, while the Norman names of the better kinds show these were the only food known among Normans. “We hear from contemporary writers that bread, butter, and cheese were the ordinary food of the common people, probably with little else besides vegetables. It is interesting to remark that the three articles just mentioned have preserved their Anglo-Saxon names to the present time, while all kinds of meat, beef, veal, mutton, pork, even bacon, have retained only the names given to them by the Normans. Which seems to imply that flesh-meat was not in general use among the lower (*i.e.* English) classes of society.”—Wright’s *Domestic Manners*.

It was ultimately divided into three manors ; the chief being that of Corringham, the mansion of which, Corringham Hall, is still standing near the church, in the occupation of Mr. H. C. Long. The manor belongs to R. B. Wingfield-Baker, Esq.

Morant says, "The family of Baud are the first possessors we find here under the Bishop of London. . . . The first of the surname of Baud we find mentioned, was Simon de Baud, a valiant knight, who took on him the Cross, and died in the Holy Land in 1174. The next was Sir Nicolas de Baud, a famous knight, who fought against the Saracens in Spain, and died in Galicia in 1189. Sir William his son and heir died here in 1270. Sir John de Baud attended King Edward III. in his expedition to Gascogne in 1346 and died there." Weever gives the Baud family from 1174, when Sir Symon de Baud died in the Holy Land, to John Baud, who died at Corringham 1550.

Quiet and out-of-the-way as Corringham is, this stirring family clung to it until 1599. Country parsonages and villages are in general the seed-bed of heroes rather than towns.

Sir John de Baud, mentioned above, obtained the grant of a market here, and the Dean and Chapter of St. Paul's, out of their adjoining manor of Westley, gave twenty acres to be added to their park, on the grotesque conditions stated below. The estate is now in Mr. Wingfield-Baker, who does *not* comply with those conditions.

The conditions were that the Bauds should present yearly a buck and a doe, to be offered at the high altar of St. Paul's ; "also 2 speciall sutes of vestments, one embroidered with a buck and one with a doe."

The ceremony of presenting the buck and doe is described by Stow and others. It was one of those old heathenish ceremonies that make us more patient and tolerant, under a good many church difficulties and hindrances in our own time,—one of those mummeries which make up Rome's worship left to herself, and we should have again in St. Paul's, if Romanizers had their way. "They were offered at the high altar of St. Paul's Cathedral ; the doe on the 25th of January, the day of the Conversion of St. Paul ; and the buck, 29th of January, the day of the Commemoration of St. Paul. The buck and doe were brought on these days by one or more of the servants of the family, at the hour of procession, passing through the midst of it to the high altar with the offering ; after which, they received of the Dean and Chapter 12*d.* for the buck, but nothing when the doe was brought. The offering being brought to the steps of the altar, the Dean and Chapter, apparelled in copes and proper vestments, with garlands of roses on their heads, sent the body of the buck to be baked, and had the head and horns fixed on a pole, borne before the cross in their procession round the church, till they issued out at the west door, when the keeper that brought blew the death of the buck ; and then the horners that were about the city answered him in like manner, for which they had each fourpence in money and their dinner : and the keeper, during his stay, meat, drink, and lodging, and four shillings in money at his going away, together with a loaf of bread, on which was im-

pressed a figure of St. Paul." It reminds one of the offerings of a Cheshire cheese and bullock's heart and other things of that sort in some Anglo-Roman celebrations, in or near Warrington, a few years ago.

Salmon says, "The solemn procession and offering of this buck and doe at the high altar, etc., seems to have such a view in it as Hudibras finds in lawyers having venison on their table, 'like nest-eggs, to make clients lay.' This respectful reception of pie of venison might induce other tenants, who expected favours at the next renewal, to be founders of such feasts."

Making so much of a deer was in keeping with the ideas of those days, when, as the writer of the *People's Hist. of Ess.* indignantly observes, "the slaughter of a man could be expiated by a pecuniary fine; but one of the game laws of the Conqueror enacted that the killing a deer, boar, or hare in his forests should be punished with the loss of the offender's eyes. This law was renewed by Richard I. with the addition of further disgusting mutilation." (Page 48.)

"Some have imagined that a temple of Diana formerly stood here (St. Paul's); and, when I was a boy, I have seen a stag's head fixed upon a spear (agreeable enough to the sacrifices of Diana) and conveyed about within the church with great solemnity and sounds of horns. And I have heard that the stag which the family of Bawd, in Essex, were bound to pay for certain lands, used to be received at the steps of the church by the priests in their sacerdotal robes, and with garlands of flowers about their heads. Certain it is this ceremony savours more of the worship of Diana and the Gentile errors than of the Christian religion."—*Camden, Brit. Middlesex.*

Dean Milman concludes his account of this ecclesiastical low comedy with an allusion, as Camden had done before him, to the fact of St. Paul's standing on the site of the temple of Diana:—"On St. Paul's Day, was a goodly procession at St. Paul's. There was a priest of each parish of the diocese of London, with a cope, and the Bishop of London wearing his mitre, and after came a fat buck, and his head and his horns borne upon a pole, and forty horns blowing before the beast and behind. Imagine Bonner, mitred, in the midst of this strange tripudiation. Pleasant relaxation from burning heretics! Have we not got back to our Diana worship?"—*Hist. St. Paul's*, p. 252.

The interesting church, on the Green between the Rectory and the Hall, is thus described by Mr. H. W. King:—

"THE plan of this church, dedicated to B. V. Mary, comprises a nave with north aisle, a chancel, north chapel or chantry, and a south porch. In 1843-4 the entire structure, except the tower, was judiciously and effectively restored by Mr. G. G. Scott, at the chief cost of the rector and patron, the Rev. J. H. Stephenson. The masonry on the north side, original fourteenth-century work, is of rag, with bands or courses of flints at intervals; but the buttresses are new, as is also the east wall of the chancel, and a large part of the south wall of the nave. One roof now spans the nave and aisle, but there are indications of the aisle having once had a separate roof.

"The interior retains its original character, and the ancient work has been carefully renovated. It is of Norman foundation, of which however the tower only remains. The rest of the edifice is chiefly of the Decorated period, with some insertions in later style. The chancel is approached from the nave by a new arch of good character. There was no chancel-arch prior to 1843, within the memory of the present inhabitants, the original one having fallen, probably in the seventeenth century, carrying with it the south wall of the nave. This had been repaired with timber. The east window of three lights, with flowing tracery in the head, and filled with modern painted glass, is new, in the style of the fourteenth century, and was substituted for a flat-headed window of the Tudor period. The reredos is also new, but was not designed by Mr. Scott. There are two windows in the south side. One of them Decorated, of two lights, containing some fragments of old painted glass; in the tracery light an eagle, the symbol of S. John, bearing a scroll inscribed JOHANNES in Longobardic letters (but reversed, from the glass having been turned inside out); and in one of the main lights are fragments of a canopy. The second window is of the Perpendicular period. In the south wall is a trefoil-headed piscina. The nave and north aisle are divided by two fourteenth-century arches of wide span, springing from octangular shafts. In the south wall are two modern windows of the Decorated style. The south doorway is of two reveals, well moulded. On the right side of the door, within the porch, is a holy-water stoup, defaced. In the north wall are two Edwardian windows with segmental arches, and at the west end of the aisle is a third of similar character. Their sills rest upon a moulded string carried round the aisle and rising over the north doorway.

"THE CHANTRY, presumably that founded by William Le Baud in 1328, opens into the aisle by a pointed arch springing from the north wall and the pier of the chancel arch. This chapel has a distinct roof, about equally high with that of the chancel, with east and west gables,—such at least is the modern construction, but probably after the original plan. Here remains a well-preserved oak-screen. The east window has a segmental arch, and consists of three lights. That upon the north corresponds with those in the aisle. Each contains a little old glass; the former, the figures of two demi-angels (modern insertions), and in the latter is the badge of the crescent and blazing star.

"All the fittings of the interior are new, with the exception of one fifteenth-century bench-end with carved tracery, at the west end of the nave; the exclusive closets have been swept away, and low open benches appropriately substituted. The pavement is of red and black tiles, disposed in lozenge pattern.

"THE PORCH is an entirely new erection, of ragstone, with angle buttresses. The tower is a perfect specimen of Norman architecture, having undergone very little subsequent alteration; it is built of rubble, and capped with a low, pyramidal, overhanging roof of timber. The top story is ornamented externally with two rows of arcading; the upper consisting of

five arches, of which the central is pierced as a window, with a shaft dividing it,—the lower, of three. The windows of the first-floor and basement were altered in the fifteenth century. The entrance from the nave is by a plain, semicircular arch, the keystone carved with a human head. The ascent to the several floors is by ladders; but there was a wooden staircase to the first story, removed in 1864, and a ladder substituted. The first-floor is lighted by three narrow, single windows, trefoil-headed, insertions in the original Norman openings, which are very widely splayed, and the marks of the centring are still visibly impressed in the mortar. Here the rag-and-rubble construction is very conspicuous.

"The second story is quite unaltered. It receives light from three original Norman windows, pierced straight through the wall, and having a stone shaft or mullion in each. The nave roof covers the fourth window. The beams which support the pyramidal roofing project considerably beyond the walls; it is a spacious and ponderous timber construction, in which are contained the bells. Light is admitted by louvres in the roof, and also under the widely-projecting eaves.

"The bells, three in number, are thus inscribed, the two first in Roman letters, GOD BE MY GOOD SPEED, 1613; with 'T. B.' (Thomas Bartlett), the initials of the founder.

"The next: founder's mark,—three bells, two and one, within a circle. THOMAS BARTLETT MADE THIS BELL, 1622.

"The third has, in Old English, round the haunch: JOHN DIER MADE ME, 1580; and round the waist, in Roman capitals, RICHARD CAMPION, ESQUIER, who was perhaps the donor."

A writer in Hone's *Every Day Book* (1832), says of the church, "the interior presents a very neat appearance, though over the door my eye caught a cunning sculpture, with something of a Grimaldi cast and colour about it, not altogether so grave and reverend as good old Herbert could have wished." The present Rector, Mr. Greatheed, remarks upon this:—"There is a rude head on the key-stone of the Romanesque arch opening into the tower. There is nothing to show what sort of person it is meant for. There were some traces of red colour on the cheeks, which I am sorry to say an ignorant workman scraped off in 1864."

INSCRIPTIONS ON BRASSES.

(Most of the contracted words here written in full.)

In the Sanctuary:—

1. (With a half-length figure.) Hic jacet dominus Ricardus de Beltoun quondam Rector istius ecclesie cuius anime propicietur deus. Mr. Haines fixes the date c. 1340.

2. Hic jacet Alicia Greyve . que obiit . xvi^o . die . Marcij . Anno domini . Millesimo . CCCC . liij^o . Cuius anime propicietur deus amen. (A sister, probably of the then R. of that name, who d. 8 years afterwards.)

3. (A female figure, much worn, inscription lost, removed from the Nave.)

4. (In modern Roman letters.) Here lies Arabella the affectionate Wife & Faithfull Friend of the Rev^d. Rich^d. Ochleshaw Curate of this Parish. She died Aug^t. 25th. 1742. Æt. 28.

In the Chancel Aisle:—

5. (In Roman capitals.) Here lieth the body of Robte Draper Person (*sic*) of Corringham who deceased y^e. 18 of December, 1595.

As thou art, so was I
And as I am so shalt thou be.*

6. On the same stone in which the Draper brass is inserted, is the following, but the letters are so worn as to be scarcely legible, and only the three first (A B E) are visible, the rest being covered by a pew :—"Abele : bayd : gist : ici : diev : di : sa : alme : eit : merci."

7. Hic jacent Thomas Atleo quondam Firmarius istius manerij† qui obiit ultimo die Novembris A. domini Mccccxvij. et Margareta uxor eius. quorum animabus propicietur deus.

Corringham is another of the many links connecting our district, out of the world as some may affect to think it, with the world's history. The name of Kersteman, common in the Registers, is connected with the infamous persecution of the Dutch Protestants by the ferocious Duke of Alva, in 1560. To describe all this, would carry us beyond the defined limits of this work, and would be to relate the history of the rise of the Dutch Republic, which Mr. Motley (late U. S. Minister to London) has done exhaustively already. We cannot even sketch briefly the events which led to the immigration of the Dutch settlers into England, but simply their results. More of the Kerstemans hereafter.

Registers, General, 1558 to 1790. Marriages, 1760 to 1837. Baptisms and Burials, 1790 to 1812. Those following are now in use.

A early as 1585 we meet with Puritan names :—

"Edward Porse and *Godlie* Forster, married Nov. 10."

"Richard Gray and *Faith* Taylor, Oct. 22."

In 1579 we find a name which Miss Yonge seems to have overlooked,—"*Rosinus* Brier and Marie Eden, Nov. 11."

Maria, for Mary, seems to be according to Corringham custom in those days. Thus *Ramsie*, *Terrie*, *Baylie*, *Bradberie*, *Perrie*, etc. etc.

"That on Munday the Sixteenth Day of February 1735/6 about two o'Clock in the afternoon the Wind being at North West there was the highest Tide that was ever known which overflowed all the Sea Walls and laid the whole Level Several Feet under Water. it was computed to rise higher at London Bridge by Eight Inches than any Tide y^t had been in two Hundred Years before.

"WILL BLAKE, CURATE."

LANDOWNERS.

Mr. Jno. W. Corfe.
R. B. W. Baker, Esqr.
Octavius Mashiter.
Revd. G. Kent.
Miss Hilton.

TENANTS.

Mr. Jno. William Corfe.
" William Eve.
" George Eve.
" William Kynaston.
" Herbert Long.
" Henry Long.
" George Long.
" Wellington Long.
" Saml. and Philip Newcome.
" Henry Sackett.
" Alfred Spitty.
" William Wilson.

* The same at Orsett, "Thomas King, M.A., sometime *person*," etc.; and at Wennington, "Hen. Bust, sometime *person*," etc. Mr. Blakley, in his interesting work, *Word Gossip*, denies *person* has anything to do with *person*, though judge Blackstone admitted it, understanding by it a title of respect. Mr. Blakley, in a high strain of liberalism, gets it from Fr. *paroissien*, parishioner; but the parishioner seems as assuming as *the person*. The clergy will hardly be tempted now-a-days to forget, either way, that they are after all the people's *ministers*, *servants*, in Christ.

† A farmer of this manor.

TITHES.—Gross by averages, 1870, £865. Rateable, £718.

Revd. S. S. Greatheed.

Extent.—2735 a. 1 r. 6 p. Gross, £4311. 10s. Rateable, £3785. 5s.

Burials, 20 in last 5 years = about 1½ per cent. per annum.

Population 1821, 235; 1831, 234; 1841, 255; 1851, 261; 1861, 229.

Fobbing.

This is the eastern extremity of the neighbourhood under review. It lies north-east of Corringham, having the Thames on the south, into which opens a creek, called Fobbing Creek, the mouth of which is called Hole-haven, near Shell-haven, the landing-place for foreign cattle, conveyed hence direct by rail to voracious London. It stands high above the level and Canvey Island, which accounts for the last syllable of its name, *ing* = upland pasture; but the *Fobb* can only be conjectured, like the *Corr* of Corringham, as the name of an original owner.

The CHURCH, dedicated to St. Michael (see *Aveley*), is thus described by Mr. H. W. King, in notes taken September 6, 1854:—

“FOBBING CHURCH, dedicated to S. Michael the Archangel, is situate upon the east side of the street upon which the tower closely abuts, and, standing on a rising ground, is a conspicuous object for many miles around.

“It is a stately structure of the first half of the fifteenth century, but exhibits some remains of an earlier edifice. Its plan comprises a nave, with south aisle, a chancel with south chapel or chantry, a south porch, and a west tower.

“The body of the church is rubble-built and rough-cast, but the tower is constructed of Kentish ragstone.

“THE NAVE and aisle are separated by an arcade, springing from octangular columns. Tie-beams with curved braces, the spandrels filled with mullioned tracery, cross the roof of the nave. The wall plate, notched and moulded, is continued along the walls of the chancel, where it is painted white, but the beams and wall plate within the nave have lately been divested of their coating of whitewash, and restored to their primitive appearance. The north wall contains two Decorated double-light windows with square heads. The westernmost of them is blocked and visible only from the outside. Between them, on a lower level, is a Perpendicular window, also of two lights, and with a square head. The tracery savours more of Flamboyant than Perpendicular.

“The nave opens into the tower by a stately arch, which has recently been judiciously thrown open, disclosing the west window of the tower, a good Perpendicular composition of three lights. A pulpit and reading-desk, of Jacobian character, are placed at the north-east of the nave.

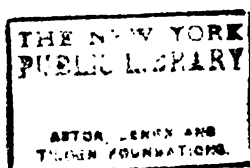
“The south aisle, which appears to have been added in the fifteenth century, when the tower was erected, and when in fact the whole edifice was



FOBBING. (1870).



CORRINGHAM. (1870).



almost entirely rebuilt, terminates with an east wall without any opening into the chapel, unless perchance there may be a blocked arch, which I omitted to note. There are three Perpendicular windows, with depressed arches in the south wall, the central one containing many fragments of painted glass of the same period.

"THE CHANCEL, which is large in proportion to the size of the church, has no arch at its junction with the nave. It has a good Perpendicular window of three lights, with mullioned tracery in the head. In the north wall are two windows,—the easternmost, plain pointed, seems of early character. The other consists of two cusped lights. Upon the south side is a double-light window, which has been altered from its original character. It is inserted very close to the east wall, the only position it could occupy so as to clear the chapel abutting upon the south. The chancel opens into—

"THE SOUTH CHAPEL OR CHANTRY by two arches of wide span, now blocked with panelling (if I remember rightly). It is now used as a vestry, is entirely divested of its original character, and contains no monument or other memorial of its founder.

"THE TOWER is embattled, and has a stair turret which rises above the parapet, and is also crenellated. The top is leaded, whence there is a fine prospect over the surrounding country, and across the Thames into Kent.

"The bell-chamber contains five bells, four of them inscribed—

"I. H. S. THOMAS BARTLETT * MADE THIS BELL, 1629.

"Upon the fifth,—

"JOHN KNAPING AND VALENTINE GLASCOCK, C. W. 1724.

"J. W. FECIT.

"THE FONT consists of an octagonal basin with a square plinth. Whether the original shaft remains, cannot now be ascertained; if it does, it is concealed by a mass of modern brickwork coated with plaster. From the style of the trefoiled arcade which was round the basin, the work appears to be of the Decorated period.

"On a slab of Purbeck marble, let into the wall of the chancel, is an inscription in old French. The characters are Lombardic capitals in the style of the fourteenth century. The inscription is clearly in verse, but the beginnings and endings of the lines are not distinguished in the cutting:—

"PUE LAMVE IESV CRIST
PRIEZ PUR SA ALME KI CI GIST
PATER NOSTER ET AVE
THOMAS DE CRAWEDENE FUT APELLE."

INSCRIPTIONS.—The following inscription in stone, of Lombardic characters, is in the south wall of the chancel, c. A.D. 1340:—

✠ "Par l'amur Jesu Crist priez pur sa alme ki ci gist Pater Noster et Ave. Thomas de Crawedene full apelle." (For the love of Jesus Christ pray for

* The famed Durham bell-founder, who supplied sweet church music to Wennington, Aveley, Chadwell, Horndon-on-hill, and West Tilbury. Who will assist in developing another Thomas Bartlett, to repair the disabled majority of those we have, and found two or three peals of eight for our twenty parishes?—W. P.

his soul who is buried here, a Pater Noster and Ave. He was named Thomas de Crawedene.

Muilman says, "Here appears to have been in former times a town of considerable extent. The sea ran up to Fobbing. But they have gained all the flats." The manor was given by Henry VIII. to Sir T. Bullen, afterwards Earl of Wiltshire, father of the unfortunate and outraged Ann Boleyn, of Rochford Hall. From his son George, Viscount Rochford, beheaded 17th of May, 1537, it passed to his wife, and then to Queen Mary and Queen Elizabeth. Sir Thomas Duvall, Knight (of Duvalls, Grays, the site of the present Duvalls, residence of R. Meeson, Esq.), had it until his death in 1717. He married Lydia Catharine Van Hattem, remarried (according to Morant) to Henry, Duke of Chandos (?), and died 1750, possessed of this manor of Fobbing, the manor and estate of Peverills (Grays), and estates of Vange and Bowers Gifford.

The manor of Hawkesbury belonged to the Abbey of Barking, and, at the Suppression, was given by Henry VIII. to the Dean and Chapter of St. Paul's.

The Rectory was appendent to Fobbing manor, but since the death of Sir T. Bullen, has been, and is, in the Crown.

The date of the Parish Register is 1539, and there is this note on the cover:—"It is as antient as any, beginning when Registers began; if it had been as well kept as it is antient, it might stand compared with any Register in England." In the first half century there are 792 baptisms, 124 marriages, 384 burials. Burials in the last five years $39 = 2$ per cent. per annum of the population. One notable entry must be given, "This rote in portwine," a clerk's entry to match the Grays clerk's "Wiccor."

The Rector states, "There is a commodious schoolroom. The site given by the late Mr. Baker of Orsett."

A writer in Hone's *Year Book*, 1832, says, as the result of many visits, "I hold happiness to be another name for Fobbing Parsonage." This being so, it is odd that Fobbing should be, on the whole, so little remarkable for the residence of its Rectors.

One can well understand the terror of its early inhabitants, when, from their height they saw the Danish marauders ascending the channels of what the Dutch imbankers have since reclaimed and converted into an island (Canvey), but then part of the estuary, carrying fire and sword to Bemfleet and Bowers Gifford and all the surrounding country, and unpleasantly near to themselves; how they lighted their beacon-fires to warn these inland parts and summon their Anglo-Saxon neighbours to the rescue. One can imagine the clatter of their drinking-horns, overflowing with mead, as they saw the renowned Alfred attack and destroy the Danish fleet at that same Bemfleet.

But Fobbing's alarms and dangers were not over yet.

Fobbing played a conspicuous part in olden Jacquerie. Was Fobbing worse than other places? Every parish has its train laid to this day. The antagonism between rich and poor was neither confined to Fobbing nor to that period. Communism is a mistake, but it is an equal mistake to ignore

it. It is as subtle as the air, and as universal. Oppressing the poor was the match then, some day it may be petting them.

The "insult," which need not be particularized here, was, according to the chroniclers, offered to Wat Tyler's daughter, at Dartford. This began the Kent rebellion. Jack Straw's or the Essex rising was simultaneous, and in combination with it. The latter is believed to have commenced at Fobbing, and was certainly headed by Thomas Baker, of Fobbing, whose name survives in the chronicles. The mill is still probably on the same spot as that from which it began. From Fobbing it spread to Billericay and our whole neighbourhood, and led to violences amounting to civil war between the peasantry and their oppressors, the feudal barons. The whole country was ready and in league. The Dartford "insult" was the spark long and only waited for to fire the train,—a state of things long subsisting and accounting for Thomas Becket's popularity. They cut off the heads of the Jurors and put them on pikes for standards, bearing them aloft through Horndon, Orsett, and Stifford, and so on to London. However disgraceful their excesses, they were only put down by the no less disgraceful perfidy of the second Richard. Some of our churches hereabouts had been lately built, the armed mob saw others of them building as they swooped by, but the sight of either would little reassure them. The Church had done little enough for them, under Popes not concerned in their wrongs and sufferings, or morals or manners, whose interest it was to conciliate rather their oppressors than them. Some of the priests had hearts as well as pockets; but, on the whole, these poor wanderers and victims had been left as sheep without shepherds up to this time, under saws of iron and axes of iron. For abuses in Church as well as State see *Piers Plowman*. And for a graphic account of the Fobbing rising see *Alice of Fobbing, or the Times of Jack Straw and Wat Tyler*, by Rev. W. E. Heygate, M.A. (J. H. Parker).

LANDOWNERS.

Mr. Crayshaw Bayley.
 „ Wellington Long.
 Rev. G. Heathcote.
 R. B. Wingfield-Baker, Esq.
 Corporation of Norwich.
 Mr. Henry Long.
 „ Herbert Long.

TENANTS.

Mr. Walter Blakeley.
 „ Isaac W. Belcham.
 „ William Burchell.
 „ Geo. Dennis.
 „ Geo. Eve.
 Mrs. Ely Greenaway.
 Mr. Henry Long.
 „ Herbert Long.
 „ Wellington Long.
 „ William Maling.
 „ Alfred Spitty.
 „ Samuel Westwood.

TITHES.—Gross by averages, 1870, £777. 10s. Rateable, £645.

Rev. W. S. Thomson.

EXTENT, 2592 a. 1 r. 25 p. Gross value, 4122. 13s. 9d. Rateable value, £3597. 15s.

POPULATION.—1821, 407; 1831, 391; 1841, 428; 1851, 421; 1861, 393.

Horndon-on-Hill.

From Horn and *don*, a hill. The name, therefore, dissected, is Horn-hill-on-hill, a name long enough for a Spaniard, and somewhat redundant.* The "don," or hill part, tells its own tale, for hill it is, and a very picturesque one. The "horn" requires explanation. In the midst of steam flying machines, or the nearest approach to them we shall ever get, good carriage roads as well as railroads, towns and villages, and arable fields of over fifty or a hundred acres each, it is difficult to realize that we are living on the site of the historical "Essex Forest." It is only recently in comparison that a part of it towards Billericay has been disforested. Lingerings remains of it are still traced in Hangman's Wood and Neville's Wood, Mallard's Gardens, Hainhault and Epping, the latter having "Forest Gate"—about as appropriate a name in our days as "New-gate" is elsewhere. Now this great forest, extending from Waltham Abbey to Grays, abounded in horned-cattle, as well as pigs and sheep, and at a time when so many things were made of leather which are now made of metal, cloth, etc., when it might be said "There's nothing like leather," the currying trade was a leading industry. It is conjectured that Horn-church took its name from a colony of curriers settled there, whose sign, a pair of horns, still ornaments the east wall of the church; and it may be conjectured that the horn hung out here and there, as the sign of their craft, gave its name to all the three hills bearing the general name of Horn-don (= Horn-hill). In old deeds this one (in common, perhaps, with the other two) is called Horndon super montem. As a hill, it is respectable in height, and in extent and beauty of prospects rarely surpassed, far before Richmond Hill.

It is bounded on the east by Stanford-le-hope, on the north by Laindon Hill, on the west by Orsett, on the south by Mucking.

Its church, dedicated to St. Peter, will be best described by the following unpublished notes, taken by Mr. H. W. King, the learned Secretary of the Essex Archæological Society, about a dozen years ago, and by him kindly placed, along with the others in this volume, at the author's disposal:—

"An interesting example of the style of architecture of the beginning of the thirteenth century *temp.* Henry III., with later alterations and insertions; but the whole of the nave appears to be of this period.

"The plan comprises a nave with north and south aisles spanned by a single roof and a spacious chancel, with chapel or chantry on the north side; from the west gable of the nave rises a wooden spire. There is a tradition that there was formerly a west tower, destroyed by lightning; another that only the former wooden spire was destroyed. The north side is cruelly defaced by

* "On hill" was added to distinguish it from the two other parishes adjoining and bearing the same name, East Horndon and West Horndon, all three Horndons being originally one lordship, like the two Ockendons and Laindons and three Thurrocks. Following in the same line of nomenclature, this might with more accuracy be called South Horndon.

alterations and repairs of brickwork in the most barbarous and incongruous style ; all the original windows are destroyed and the north door is blocked.

"THE NAVE, of four bays, is of the Early English period ; the arches spring from massive columns, resting on well-moulded plinths. The westernmost shaft is octagonal, the rest together with the responds are circular ; four have foliated caps, which, as usual, vary in detail ; the rest are plain. The arches of two reveals differ slightly, the two westernmost having both edges chamfered off—the rest have only the inner edges chamfered. The easternmost arch on the north side had small flowers set at intervals, both on chamfer and soffite, which must have imparted great richness, but only five of them remain, and but two are perfect. The west doorway of the fifteenth century is pointed and well-moulded, but greatly defaced, under a square label with horizontal returns.

"The walls of the north aisle are no doubt of the Early English period, and the windows were originally of the same date, but so 'improved' that their original character is entirely lost. At the west end is a fifteenth century square-headed window, with corresponding labels.

"THE CHANCEL rises two paces above the nave, and appears to have been partly rebuilt, and perhaps enlarged, in the fifteenth century. The arch opening from the nave has been cruelly cut away ; it is of wide span, originally of two reveals, with rather deep hollow chamfers ; but the inner arch, with the exception of a small portion on the south side, is destroyed. The east window of four cusped lights, with mullioned tracery, is of the Perpendicular period. Its dripstone terminates on one side with a fine grotesque corbel head. It contains some fragments of painted glass, and i. h. s. in a glory.

"On the south side are two Perpendicular windows, with obtuse-headed lights of late and poor work. Between them was a square-headed opening, now blocked. The piscina is singularly constructed in the angle of the jamb of the south window, having two openings, one in the chancel, the other in the window splay ; it was crammed with fragments from the Caldwell monument. Externally in the north wall are indications of Early English single-light windows.

"The chancel opens into the north chapel by two low pointed arches of two reveals, with chamfered edges, springing from octagonal shafts. The entrance from the aisle is by a plain flattened arch, pierced through the wall as it would seem. It has been completely and effectually barbarized, not retaining a single feature of interest. Two hideous windows have been inserted in lieu of others of ancient character.

"The substructure of the spire at the west end of the nave is entirely exposed, and is a good specimen of bold constructive carpentry, probably of the fifteenth century. A Tudor flower is attached to the end of one of the beams.

"A fifteenth century south PORCH, with feathered barge-boards, is in fair preservation.

"The south doorway, greatly defaced, is coeval with the adjacent Early English window.

"THE FONT of the Perpendicular period is square, and its form and size rather suggest its conversion from one of Norman or Transition Norman date; but all its details are of the Perpendicular period, consisting of panelled tracery.

"Some alterations were taking place in the church, in 1855, when these notes were originally written. The whole edifice greatly needs restoration.

"There appear to have been formerly six bells, but only four remain.

"Tenor, inscribed JOHN CLIFTON MADE ME 1640.

"Another with founder's mark, three bells, two and one, within a wreath. The founder was Thomas Bartlett, who flourished 1622-30, and perhaps later.*

"Two others are modern, one dated 1706, the other has no inscription."

The church belonged to Barking Nunnery, to which the great tithe was appropriated, and they had the advowson of the vicarage. In that they remained until the Suppression, when they came to the Crown. Henry VIII., 9th June, 1544, granted both to the D. and C. of St. Paul's, in whom they have continued ever since, which accounts for the small endowment and no glebe-house.

The Vicarage was augmented in 1719, by Bishop Robinson, with £225, to which were added £200 of Queen Anne's Bounty, an outflow from that splendid fund which we are the more glad to record as being so rare. The clergy are annual subscribers by their tenths, besides first-fruits, and it will be a pleasure to them to hear that something has been done with their money. There are benefactions too. Beyond lending money (at good interest and with good security), what is done with all this? The clergy, as subscribers, have a right to know. Who audits the accounts? Who sees them?

Morant says, "Here has been a custom, time out of mind, at the churching of a woman, for her to give a white cambric handkerchief to the minister as an offering; this is observed by Mr. Lewis in his account of the Isle of Thanet, where the same custom is kept up." This must be the chrism cloth,† or a commutation for it. Whichever it be, the custom has long

* The date is no doubt upon this bell, but it could not be got at.

† The following is from an interesting paper on the Barking Registers, by Mr. H. W. King (*Arch. Soc. Trans.* vol. ii. p. 130):—"A child was called 'a chrysm' from the time of its baptism to the time of its mother being churched. If it died during that interval, the chrysm cloth with which it had been covered at its baptism, was used as its shroud. I am not aware whether this custom has become entirely obsolete in the Church. In former times the priest used to say when he put the vesture upon the child, 'Take this white vesture as a token of innocence.' In the seventeenth century it was customary for women to be covered with a white veil when churched, and the insisting upon this usage was made a charge against some of the clergy by the Puritans; and in the church of Horndon-on-hill women presented a handkerchief to the priest as their offering. . . . By the *Manual in usum Sarum*, it is ordered that 'God fathers and God mothers see that the modyr brings agin the Crysome at her Purification;' and by the first English Liturgy, 'The woman that is purified is required to offer her crysome, and the other accustomed offerings.'" The same custom is recorded at South Ockendon and elsewhere. Chrism cloths were not for the minister's personal use. Thus the Constitutions of Abp. Edmund, A.D. 1236, order thus, "*¶Banni Chrismales non nisi in hsum ornamentorum Ecclesie convertantur.*" Mr. Heales says, "Effigies of chrism children upon monuments are by no means uncommon, especially in the fifteenth and sixteenth centuries; they occa-

ceased. No cambric is offered now in augmentation of the paltry endowment.

CHURCH CLOCK.—We shall be glad to welcome this cheerful common friend and benefactor; two only of the twenty parishes (Orsett and Stifford) being at present provided with one. Who will be the first to offer one? A church clock, in a great thoroughfare like this, is the right thing in the right place.

FRESCOS.—A correspondent writes:—"When Horndon Church was to some extent restored by the Rev. C. Turner, Vicar, the walls were found, on removing the whitewash, to have traces of extensive frescoes, rudely executed, and also the remains of texts of later date. Some of the latter, with the Vicar's consent, I had painted in again, and, I believe, they still remain; but the old wall-paintings, both figures and texts, covered larger spaces.

"Note that Horndon Church, before the fire* on St. Peter's Day (the day of Dedication), was, perhaps, the best in the neighbourhood, and more perfect than Orsett. Mr. S—'s mother remembers the old screen, now quite gone."

REGISTERS.—A correspondent says, "There is or was in the Horndon parish chest, a fragment of a parchment register of baptisms, kept apparently by Mr. Caldwell in 1630, a fine example of Caroline book-keeping."

MANORS.—In Edward the Confessor's reign Uluric, a freeman, held the

sionally were commemorated by a brass to themselves, of which there is one in Pinner Church, 1580, and a good example at Hornsey, c. 1520." *Heston Church*. There is one in Aveley Church.

* We suppose our correspondent alludes to the destruction of the tower by lightning, when a bride and bridegroom are said to have been in the church and providentially escaped. A former curate (Mr. Harrison) writes in reference to this, "There was a charge on some land, I think in Bowers Gifford, for a sermon to be preached in Horndon Church every year on St. Peter's Day, for which two guineas were to be paid to the officiating minister as a memorial of some merciful deliverance of some person or persons. I received the above amount for two years; afterwards the tenant refused to pay it by command of his landlord, without assigning any reason for it, except 'I won't pay it.' Mr. Goodchild, my predecessor in the curacy, received it regularly," etc. We omit names connected with this odd proceeding. "I won't pay," is hardly a conclusive argument against a claim, but no uncommon one. It succeeded in getting rid of church-rate, making the Church poorer—whom richer?

One superstitious use of church bells in the middle ages was, that their clamour overcame the thunder-storm, disabling the lightning, and so saved the edifice. They did not save spires and steeples at Horndon, Orsett, S. Ockendon, Aveley, and other places in our neighbourhood. Fuller had noticed the same; whence he observes in his *Church History*, "But the frequent firing of abbey-churches by lightning confuteth the proud motto commonly written on the bells of their steeples, wherein each bell entitled itself to a sixfold efficacy:—

- | | |
|-------------------------------|---|
| 1. Funera plango | Men's death I tell
By doleful knell. |
| 2. Fulgura } frango | { Light and thunder |
| Fulgmina } | { I break asunder. |
| 3. Sabbata pango | On Sabbath all
To church I call. |
| 4. Excito lentos | The sleepy head
I raise from bed. |
| 5. Dissipo ventos | The winds so fierce
I do disperse. |
| 6. Paco cruentos | Men's cruel rage
I do assuage." |

whole parish. After the "Conquest" we find it in the hands of Eustace, Earl of Boulogne (a man made to run in a pair, as he did, with the "mitred plunderer," the "prowling prelate," Odo), and his under-tenant, Garner. It was divided afterwards into three Manors, Ardern Hall, Malgreffs, and Withfield.

Ardern Hall, now the property of James Theobald, Esq., of Hyde House, Winchester, occupied by Mr. Will. Roper, is the most interesting and important. The manor house, or what remains of it, stands east of the church. After Eustace, its ancient owners were a family of the name of de Ardern, whence its name. Then came the family of Fabel, Shaa (Shaw, one of whom was a second Lord Mayor of London married into the Poyntz family, see *N. Ockendon*), and Poley.

About 1510, Thomas Rich married into the Shaa family, and his descendants seem to have occupied Ardern Hall, as tenants, after it had passed to the Poleys, the latter not residing here. We find one of his descendants, his son probably, living here *temp.* Elizabeth, and having the honour of entertaining her during the two days she was reviewing her troops at Tilbury. His loyal entertainment of the Protestant Queen must be taken as a set-off against the savage persecution of Protestants, in the previous reign of the execrable Mary, by his kinsman, Lord Rich, of Rochford Manor.

It was afterwards purchased by the Kingsman family, many of whom are buried here, with epitaphs. The present representative of the Kingsmans of Ardern Hall is a Mr. Price, a respectable baker at Prittlewell. He descends directly from the daughter of the last William Kingsman, who dissipated the whole of his estate and died poor at a very advanced age in London. The Kingsman estate had been much impoverished by costly family lawsuits. Thus ended, in a sense, the Kingsmans of three centuries' proud standing at Burnham.

The mention of Lord Rich and Ardern Hall, brings us to the greatest event of all, in connection not only with this manor, but with the parish,—its contribution of a volunteer to the Noble Army of Martyrs. The transition is painful enough. Some thirty years only before this wassailing, this same Ardern Hall Manor had received another guest for one short hour, a guest not unworthy to be placed before the reader beside a queen. "Thomas Higbed," says Morant, "yeoman, who was burnt here for heresy [after the way which they call heresy] in the reign of Q. Mary I., on the 26th March, 1555, had, in this parish, a messuage and 60 acres of land, called *Hornedon-house*, and a cottage. This last he held of Francis Clopton, and Lora his wife, as of their manor of Ardern-hall." Bishop Bonner's residence at Orsett was as dangerous to the Protestants of this neighbourhood, as "the Conqueror," with his hungry Odo and Eustace, at Barking Abbey, was to the Barstable and Chafford Saxon landowners. "Mr. Higbed and Mr. Causton were two gentlemen of the county of Essex, the one at Horndon-on-the-Hill, the other of Thundersley, and being zealous and religious in the true service of God; as they could not dissemble with the Lord, nor flatter with the world, so in that age of darkness and idolatry they could not long lie hid from such a number of

adversaries; but at length were perceived and discovered to Bonner, Bishop of London. Bonner perceiving these gentlemen to be of good estate and of great estimation in their county, lest any tumult should thereby arise, went himself, thinking to reclaim them, so that great labour and diligence was taken therein, as well by terrors and threatenings as by great promises and flatterings, and all fair means to reduce them to the unity, as they termed it, of the mother church. At length they were brought to open examination at the Consistory in St. Paul's, Feb. 17, 1555, when they were demanded by Bonner whether they would recant their errors and perverse doctrines, as they termed them, and come to the unity of the Popish church. 'I have been,' said Higbed, 'of this mind and opinion these sixteen years, and do what you can you shall do no more than God will permit, and with what measure ye mete to us look for the same at God's hands.' The Bishop then pronounced sentence. They were then delivered to the sheriffs and sent to Newgate, where they remained fourteen days. On the 23rd March they were taken from prison at four in the morning. They were led through the City to Aldgate, where they were delivered to the sheriff of Essex [Wm. Harred, Esq., of Cricksea], and being bound fast in a cart, were, three days afterwards, brought to their several places of burning,—Mr. Higbed to Horndon-on-the-hill, Mr. Causton to Rayleigh, the nearest town to Thundersley,—where they did most constantly seal their faith. Justice Brown and several gentlemen in the shire were commanded to be present for fear they should be taken from them. The cart halted at Brentwood, where Hunter was taken out and led under a strong guard to the stake; Higbed and Causton being probably made to witness his sufferings. ['Turning (as described in the *People's History of Essex*) from the yet smoking pile at the town's end, Justice Brown and the Sheriff took the other prisoners and passed on, dispatching Higbed by the flames in his native village, and, then proceeding to Rayleigh, Causton was there bound to a stake and burned']" (Fox). Other executions followed of the like kind; among others, Henry Wye, of Stanfords-le-Hope, brewer. A modern writer says of Bonner, "He was a man of jolly appearance, and usually of mild and placid speech, though liable to fits of anger [a Bismarck]. In the ordinary course of life he would probably have done one a kindness rather than an injury. See, however, what fanaticism made him." Altogether seventy-two persons from Essex perished in these persecutions, when the death of the queen quenched the fires and burst open the doors of the prisons, where others were lingeringly ripening for a like doom.

Higbed's farm is now occupied by Mr. Long, but his house, Horndon House, was pulled down thirty years ago.* The place of his murder is thought to have been opposite to the parish school, which was then heath. Glorifying in their shame, they would choose one of the highest points even

* The forest being so nigh at hand, supplying abundance of perishable material, in the shape of timber, will account for so few ancient houses being found in this neighbourhood generally. Higbed's was thought the oldest in this parish.

of a high hill to give notice to all around of what they must expect. All honour to his name! Why no martyr's memorial on the spot?

"SOIL AND CULTIVATION.—There is no trace of any other industry having been carried on beyond ordinary agriculture.* The parish does not even possess a gravel-pit or a brick-yard.

"The cultivable soils are, as a whole, of a fertile character. The church and village stand on a clay-hill, and the land north is heavy and wet, resting immediately on the London clay formation, and most suitable for pasturage and for alternate cropping of cereal and leguminous plants.

"South of this line, however, and of a lower level, the soils are of a lighter and more fertile description, from being composed of mixture of loams and sands. The names of the farms, such as Saffron Gardens, Cherry Garden, betoken this change, and that the land is more suitable for the production of roots, fruit, seeds, and other market-garden produce."

Places presenting such names as the Orchard, Cherry Orchard, Saffron Gardens, the Vineyard, appear generally to indicate antiquity, as is certainly the case with Horndon-on-hill, a point which our correspondent, jealous of its fame, would certainly have urged if it had struck him. The Romans (garrisoning the whole line of road and so giving the impulse, where, as in this case, the soil was favourable) were good gardeners, as the many Latin names of fruits and flowers indicate, and the Anglo-Saxons of Horndon borrowed largely from them. "The chief fruit of the Anglo-Saxons was undoubtedly the apple, the name of which, *æppel*, belongs to their language. The tree was called an *apulder*, and the varieties mentioned are the *surmelst apulder*, or souring apple-tree, and the *swite apulder*, or sweeting apple-tree. They had orchards containing only apple-trees, to which they gave the name of *apulder-tun*, or apple-tree garden; of the fruit of which they made what they called, and we still call, cider, and which they also called *æppel-win*, or apple-wine. They had also derived from the Roman gardens, no doubt, the cherry-tree (*cyrf-treow*, or *ciris-beam*, from the Latin *cerasus*). . . . The wine was well known; they called it the *win-treow*, or wine-tree, its fruit *winberye*, or wine-berries, and a bunch of grapes *geelystre*, a cluster. . . . The cherry appears to have been one of the most popular of fruits in England during the mediæval period. The records of the time contain purchases of cherry-trees for the King's garden in Westminster in 1238 and 1277, and cherries and cherry-trees are enumerated in all the glossaries, from the times of the Anglo-Saxons to the sixteenth century. The Earl of Lincoln had cherry-trees in his garden in Holborn. The allusions to cherries in the early poetry are not at all unfrequent, and they

* If it was a seat of the tanning trade, for which its stream was favourable, it had the best trade of the day, even after Norman innovations of dress, etc. Speaking of some curious valuations of furniture and stock-in-trade at Colchester so late as 1296 and 1301, Hallam says, "A carpenter's stock was valued at a shilling, and consisted of five tools. Other tradesmen were almost as poor; but a tanner's stock, if there is no mistake, was worth £9. 7s. 10d., more than ten times any other. Tanners were principal tradesmen, the chief part of dress being made of leather."—*Med. Ages*, iii. 353, n. (W. P.)

were closely mixed up with popular manners and feasting. It appears to have been the custom, from a rather early period, to have fairs or feasts, probably in the cherry orchards, when the fruit was ripe, which were called cherry-fairs and sometimes cherry-feasts; and these are remembered, if they do not still exist, in our great cherry districts, such as Worcestershire and Kent. They were brief moments of great gaiety and enjoyment, and poets loved to quote them as emblems of the transitory character of all worldly things." (*History of Domestic Manners*, etc., by Thomas Wright, M.A., F.S.A.) The reader will see, therefore, the archæological fitness of the Yearly Festa of the Labourers' Friend Society, in the ancient "Cherry Orchard," of all places, at Orsett. As for Saffron Garden, saffron, as a popular febrifuge, when the herbalist was the only village doctor, and very generally the goodwife herself (Botts and Jordissons and Fords, about as rare birds then as the cranes of Cranham now), is about as ancient. Mr. Wright quotes from a MS. :—

"Also rotys (roots) for a gardyne,

"Parsenepez, turnepez, radyche, karetttes,
Galyngale, eringez (eringoes), saffrone."

Saffron Walden (the Low Saffron Grove) was a favourite place for the cultivation of saffron for the same reason as our neighbourhood, the plant thriving best on light land upon chalk. Seen from this point of view, the surviving names and favourable soils mentioned by our correspondent acquire a new interest by linking this as a genuine Saxon parish, through its horticulture, to the earliest ages of English history.

A marble monument in the chancel records the Caldwell family, of the Wythefeld manor, buried in the huge vault below. The head was a barrister of the Middle Temple of some repute, and son of Laurence Caldwell, of Battersea. Mr. Caldwell was one of the most zealous and active Commonwealth men of the neighbourhood, laying an information against J. W. Hart, Vicar, as "a delinquent," and acting as one of his sequestrators. Doubtless, he pulled the wires in this matter also: "Thos. Thompson was summoned before the parliamentary Com^{ee}, 15 Aug., 1649, as implicated in the late royalist rising. His estates were afterwards sequestered for his offence."—*Payments and Orders of Standing Committee of Essex*, an. 1649; *Harleian MSS.* 6244. See *West Tilbury*.

For other inscriptions, as also for an important paper by H. W. King, Esq., Sec. Ess. Arch. Soc., on Bishop Andrews' connection with this parish, see hereafter.

Miss Strickland, on the supposed authority of Lady Petre, suggests that the body of the murdered Ann Boleyn was buried in this church; but Lady Petre describes the church as one mile from Thorndon Hall, evidently referring to East Horndon Church. The absence of local tradition and of the black monument is further proof.

Registers begin 1670, but much torn, and early entries imperfect. School-house built in 1847, at a cost of £380, of which £190 was subscribed. Rev.

J. Trevitt, Vicar ; Lawson Holmes, R. C. Pollett, Churchwardens. "Conveyed to the Churchwardens and Overseers, being members of the Established Church, and to the Offic. Minister, and to others resident subscribers of 10s. annually. To be always in union with the National Society and open to Government Inspection."—*Vestry Mem.*

The leaders of the Horndon mind, however proud of their parish as it is (a good example in this as in some other respects), contend it was once much more important from its central situation, and have favoured the author with many evidences of this, which he reluctantly omits, except the following of its being a place of resort for Dutch traders :—

"During the removal of the old high pews we found six 'ship pennies' of Nuremberg, without date, but bearing the fleur-de-lis in quarterings on the obverse. How did these come there? Nuremberg was the Birmingham of the middle ages, and captains of Dutch vessels might come up to Mass from their anchorage at Fobbing or Stanford, and so drop them at offertory. They were found in various parts of the church."

The same correspondent describes a denarius of Hadrian, found by him, but that is nothing uncommon about here. Undoubtedly the Roman legions, from Claudius downwards, marched to and fro through Horndon, lying as it does on the direct route between E. Tilbury ferry and their station at Burstead. Two urns have lately been found in the same line of march, viz. between Horndon and Laindon Hill. But there is no reliable proof of Roman occupation in force. There would be posts at least, and Horndon would be one as a good look-out.

LANDOWNERS.

J. Montgomerie, Esq.
R. B. W. Baker, Esq.
J. Dimsdale, Esq.
Geo. Jno. Long.
Jas. Theobald.
A. Z. Cox, Exors. of.

TENANTS.

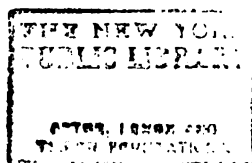
Mr. Charles Asplin.
„ William Cobb Cook.
„ Geo. Dennis.
„ Geo. Jno. Long.
„ William Steven Manning.
„ William Pollett.
„ William Roper.
„ Jas. Sparks.
„ Henry Sackett.
„ William Squier.
„ Samuel Westwood.

TITHE.

Gross by averages, 1870, £59. 5s.	Rateable, £49. 15s.,	Appletree and Williams.
„ „ „ £404.	„ £340. 10s.,	A. Z. Cox, Exors. of.
„ „ „ £49. 10s.	„ £43.,	Isaacson, Mrs.
„ „ „ £187.	„ £151. 10s.,	Rev. Jno. Windle, 7½ acres of glebe.

EXTENT, 2582 a. 3 r. 25 p. Gross, £4987. 13s. 6d. Rateable, £4429. 15s.

POPULATION.—1821, 205 ; 1831, 224 ; 1841, 288 ; 1851, 383 ; 1861, 522.





LAINDON HILL. (1833.)



BULPHAN. (1870.)

Laindon Hill.

Laindon and Laindon Hill, like the Tilburys and Thurrocks, and Ockendons and Horndons, were originally one lordship. Eventually, as the forest got cleared, giving an improved value to the land, it was split into two lordships, which came to be called parishes. This made it necessary to have a distinctive name for each, and the name of Laindon Hill was naturally given to the hilly part of the lordship by people who had by this time forgotten the derivation of the name. This being so, and the original name of Langdon being capriciously changed into Laindon, in the case of one, it is convenient to mark the original identity of the two, by adopting the same nomenclature in the case of the other. Hence it is we head this paper with *Laindon Hill*, instead of *Langdon Hill*, though some still prefer and write the latter. Morant wrote both *Langdon*. They must both be the same, whichever it be. To account for the name, we must go back to *Lang-don*, the *Long-hill*, as the picnic parties that gather under this favourite relic of the great historical Essex forest, and travellers in general, find it, no less than the old East Saxons found it of old, inducing them to give it so significant a name. In strictness, *South Langdon*, or *Laindon*, or as Morant suggests, "*Langdon with the church of Westley*," would be a more correct name than either *Langdon* or *Laindon Hills*, the latter being open to the same charge of redundancy as *Horndon-on-hill*, which see. It may come to be called *Laindon-cum-Westley* some day, following in the wake of its sister parish *Laindon-cum-Basildon*; or geographically, in the wake of *East Thurrock, South Laindon*.

The CHURCH, dedicated to All Saints, is thus described in unpublished notes, taken by Mr. H. W. King, 21st June, 1855 :—

"THIS church is built upon a small plateau on the western slope of the hill, a considerable distance from the summit. Its situation was probably determined by that of the hall, to which it is closely adjacent. Some regard may possibly have been had in this instance also to easier accessibility, and protection from the storms to which it would have been frequently exposed in the more symbolical situation upon the hill-top.

"The present structure, built of red brick, was erected in the seventeenth century. The chancel was completed in 1621, the nave in 1666. In 1834 it was repaired and enlarged. Of the previous edifice not a vestige remains to indicate the period to which it belonged.

"It consists of a nave and chancel without any divisional arch. In 1834 the building was enlarged by an addition on the north side of the chancel in the manner of a chapel. At the west end of the nave is a wooden spire.

"From the date upon the wall it appears that the chancel was rebuilt in the reign of James I., which is equally manifest from the style of the east window, consisting of three lights supermullioned, and constructed of red brick. On the south side is another of two lights.

"The newly erected north chapel opens into the chancel by two plain semicircular arches, sustained by an octangular shaft; and we are told that when this enlargement was made, foundations were discovered indicating that a side chapel had anciently existed on the site. Within the chancel, just over the column, is R. E. 1621, the initials of one Robert Elleitt or Elliett, who was churchwarden at the time. The nave seems to have been rebuilt somewhat later, for upon the north wall is the following in Roman letters executed in ironwork:—

'THOMAS RICHARDSON.

JOHN ELLEITT, 1666.'

Here is one window of two lights and another of three, both of barbarous design. A semicircular-headed opening, which may originally have been the north doorway, now leads into a recently erected vestry.

"The chief objects of interest in the church (for the structure itself presents none) are the memorials of the loyalty of two of the parishioners at the time of the Great Rebellion. Over the entrance to the chancel is a large painting of the Royal Arms in distemper upon the wall, and beneath, in black letter, with red initials, the following loyal and conservative text:—

"'My son, fear thou the Lord and the king, and meddle not with them that are given to change.—Prov. xxiv. 21.

'JOHN ELLIETT, Churchwarden of [Laindon].'

"The text was evidently inscribed as a memorial of the Restoration of Charles II., and the same will be found inscribed upon the gravestone of a Royalist gentleman in the chancel, at whose instance it was, no doubt, placed upon the wall. The subject also is interesting as a late example of decorative wall-painting, however incongruous the substitution of the lion and unicorn for Jesus in Glory and the Final Doom which anciently occupied that position in many churches.

"The timber bell-turret is modern, and the bell does not appear to be ancient, it is without date or inscription, merely marked with a small cross. It may possibly be of the age of church, though its appearance is more modern."

The church is on the west side of the hill, near the parsonage. Our illustration, a strictly faithful as well as pleasing view, as, thanks to the artists and engravers employed, may be said of all in the volume.

The north transept was added by subscription in 1834; the steeple entirely rebuilt by church-rate of 5s. in 1842,—both evidences, among others, of church-life in the bye-ways as well as high-ways of our neighbourhood.

INSCRIPTIONS.—"A church so rude and simple, and in so sequestered a nook as this, can hardly be expected to afford much that is particularly worthy of remark. It contains, however, two monumental inscriptions, which well deserve to be rescued from their present obscurity, on account of the testimony they bear to two clergymen who have, even in this secluded spot, done good in their generation, and deserved well of mankind. The earlier testimony is on a flat stone, partly within the communion rails, and is contained in the following inscription:—

'Beneath this stone lie treasured up the reliques of Thomas Richardson, late of Clement's Inn, gentleman (*sic*). One whose but half-spun time was rightly fraught with the accomplishments becoming a man, who in these late unhappy times, when tyranny had usurpt the throne, and schism too farre prevailed in this pulpit so justly steered 'twixt each extreme, that when death came to take him hence, with joy he could (which few can) truly say that sovereignty knew not a more loyal subject, nor had the Church a sincerer Son. He departed this life y^e 24th day of November, in the years of grayce, 1669.'

"The other testimony is of a much more recent date, and consists of a plain white marble tablet, affixed to the eastern wall of the chancel, on which is the following inscription:—

'In chancel of this church are deposited the mortal remains of the Rev. John Moore, LL.B., Rector of St. Michael's, Bassishaw, London, Minor Canon of St. Paul's Cathedral, one of the Priests of his Majesty's Chapel Royal, and for twenty-four years the much respected Rector of this parish; who, in firm trust of a joyful resurrection, resigned his spirit into the hands of his Redeemer, on the 16th day of June, 1821, in the 79th year of his age.

'The memory of the just is blessed.'

BENEFACTIONS.—According to Mr. Wright, "An estate in this parish was settled by Thomas White, D.D., as an endowment of the professorship of Moral Philosophy, founded by him at Oxford in 1621; and also to be given out of the same farms to five scholars or exhibitioners of Magdalen Hall, Oxford, eight pounds a year each; and four pounds a year to the principal of that hall. This munificent patron of learning was founder of Sion College, London." This and the Merton College estate, West Tilbury, are the only University properties hereabouts. Would they have been given if present University prospects could have been foreseen? Will more be given?

In 1803, when French invasion was daily expected, flags were prepared to telegraph from the church steeples the landing and approach of the enemy. Besides this, beacons built up of straw, fagots, and tar-barrels, to warn the country of his presence by night, were erected on the hill-tops at Danbury, Laindon Hill, and Purfleet, and farmers were requested not to burn weeds, lest it should cause a false alarm. Laindon Hill was a marked spot, being a position marked out for occupation by the enemy, Marshal Saxe in his time having asserted that he would undertake, with 10,000 men, to hold it for six weeks against any enemy that could be brought against him. In September the Duke of York reviewed the Barstable and Chafford yeomanry cavalry, at Chelmsford, under Captain Sir T. B. Lennard, part of a fine body of a thousand volunteer cavalry, all well-mounted and armed. The total volunteer cavalry numbered 1251; infantry, 6335. Are we to see a Laindon Hill beacon again? What if we do, "if England to herself be true," not leaving God out of her "Home Defences!" Among the latter, a garrisoned fort or battery here is thought to be one of the probable results of a military survey of this whole district proceeding at this moment.

Morant says, "West-Lee, a parish about a mile from Langdon, towards Vange, was united to Langdon in 1432. The poverty of both places was alleged as a reason for the union; and the people of West-Lee have ever since resorted to Langdon church, their own being down. Where it stood is at present unknown.

"West-Ley signifies the west pasture, which it was in respect of another, called East-Ley, in the other Laindon." Both on the pilgrim track to W. Thurrock ferry. May not the venerable John Wesley have got his name from some far-away ancestor, known in his generation as John or Thomas of the West-lee, westfield?

"This West-Ley belonged to the Canons of St. Paul's at the time of the Survey, and hath continued in them ever since. It was held in Edward the Confessor's time by Edeva." It was for twenty acres of this manor, surrendered by them to the Bauds, the latter covenanted to give the buck and doe to be offered yearly in their quasi-temple of Diana. See *Corringham*.

The views from this hill to the sea on the east, and St. Paul's on the west, and far away into Kent on the south, are noticed elsewhere. See them.

A correspondent writes, "The late Rev. Stephen Isaacson gave an account of the antiquities found at Laindon Hills in the Transactions of the Brit. Arch. Ass. He served the cure there for a short time." What became of these remains nobody seems to know. When Orsett Institute embraces a museum, such remains will remain. At present we send all the best antiquities discovered hereabouts, and they are many and valuable, to Jermyn Street, etc., for want of a handier and fitter home.

LANDOWNERS.

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Sir Felix Ager.
Captain Pierce.
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University of Oxford.
A. Z. Cox, exors. of.

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,, Edward Knights.
,, Mrs. Eliza Parker.
,, Parsons and Lilley.
,, Mr. Samuel Westwood.

TITHES.—Gross by averages, 1870, £413. Rateable, £343.

EXTENT.—1757 a. 1 r. 15 p. Gross £2116. 12s. Rateable, £1800. 19s.

POPULATION.—1821, 205; 1831, 224; 1841, 288; 1851, 295; 1861, 289.

Bulphan.

Or Bulvan, as sometimes written, either of them euphemistically for its former name, Bulfan = Bull-fen. Parishes and people get rid of ugly names if they can. It is situated on the little river called the Mardyke, or Flete, which local tradition describes as having once been navigable thus far. It is three miles from Orsett on the south, seven from Grays. Its other boundaries are North and South Ockendon on the west, Laindon Hill on the east, Dunton on the north. It is ancient, like all the other parishes in the neighbourhood; but differs from them in being somewhat unattractive. Should the prestige of an Established Church be tampered with, that

finds highly-educated men and gentlemen to minister and reside in unattractive places? And this for Incomes, generally, that lawyers and doctors would laugh at!

Morant says, "It belonged of old to the nunnery of Berking (Barking); and the abbess of that house received of the collector of this place 50s. at Michaelmas, and 50s. at Easter. The maner (*sic*) and advowson continued in that house till the dissolution of monasteries.

"In 1540 [at the Dissolution], King Henry VIII. granted the maner of Bulvan, *alias* Bulfan-hall [standing at east end of church, as late as 1768] with appertenances (*sic*), and the advowson of the church to Edward Bury, gentleman of his bedchamber, and his heirs. . . . He had two sons, Bradford and Joseph, who jointly presented to this living in 1616."

This mention of the cellaress of Barking Abbey carries the mind back to a time when "Women's Rights" were as practically developed as now. The cellaress had at least as masculine duties assigned her as any claimed by Amazonian M.D.'s, or Miss Emily Faithfull, "Master" Printer. Every Nunnery was a standing protest against men's exclusiveness. Will these "Rights" be carried practically to the same bitter end, as indirectly a Vow of Celibacy? Indeed, to be equal to the situation, will men too rise in courage and "propose"? Copious extracts were made from Dugdale for this work, showing what the commercial, financial, and agricultural duties of the cellaress were; they are omitted for want of space.—See *Monasticon*, Barking Abbey *passim*.

The CHURCH, dedicated to the Virgin Mary, upon which care and money have been spent by recent rectors, assisted by Mr. R. B. Wingfield-Baker, as one of the landlords, and by the parishioners, is thus described by Mr. H. W. King, in notes taken Oct. 3, 1859:—

"THE church is a small unpretending structure, consisting of nave and chancel, with a wooden belfry, from which rises a low square turret, pyramidally capped. On the south side of the nave is a good timber porch.

"The foundation of the building appears, probably owing to the nature of the soil, to have become insecure, and the walls in places are considerably thrust out from the perpendicular.

"Large brick buttresses have been added in modern times, though these often produce a reverse effect to that intended, by sinking, and pulling down what they were intended to sustain.

"At whatever period the church was originally founded, the present edifice seems to have been erected during the first half of the fifteenth century; at all events, there are no architectural features remaining which indicate to the eye any work of earlier date. It has been extensively repaired, and its original features deformed, from the seventeenth century downwards. Upon the south side the walls, which are plastered externally, seem to have undergone much repair in the reign of James II., when a debased three-light window was inserted, and over it the churchwarden, or perhaps the builder, has recorded the fact by the insertion of his initials and the date, in small pebbles, thus:

✠ 16 T M 80.

* * * * *

"There is no arch* between the nave and chancel, but the original oak screen in this retired village church has been happily spared the destruction which has befallen so many even down to recent times, notwithstanding it is expressly ordered that 'the chancels shall remain as in times past.' It is in perfect preservation and, singularly, has escaped even the universal white-wash brush. The entrance is by a pointed and cusped arch; the point of one cusp terminates in the head of an eagle, the corresponding one has unfortunately been broken off. On each side of the opening it consists of two compartments, each formed of a pointed arch divided by a slender mullion, the heads being filled with pierced tracery. The work is of extremely good and careful execution. The lower portion of the screen is of close and plain woodwork. On the north side, probably after the work was executed, rather rude perforations have been made in irregular positions, the purpose of which may have been to enable a kneeling worshipper to obtain a view of the high-altar, or to witness the elevation of the Blessed Sacrament. Quatrefoil perforations of a similar kind occur in some parclose work in the churches of Bradwell-juxta-Coggeshall and Orsett.†

"THE CHANCEL has a debased east window of three lights, and a south window of the same character of two lights, probably inserted at the same date as that in the nave, 1686. Upon the north side are two original double-light windows, square-headed, but of smaller dimensions than those on the north side of the nave.

"THE BELFREY is constructed entirely of timber, and boarded externally with oak planks adjusted vertically, the joints covered with narrow strips or splines, manifestly original construction. The roof is hipped off at the same elevation as the roof of the nave, and tiled, and from the centre rises a low wooden bell-turret, with pyramidal roof covered with modern weatherboarding. It contains one bell, as in Morant's time, without inscription or date.

"THE PORCH, of timber, is an excellent specimen of the first half of the fifteenth century, and in more perfect preservation than the few examples which remain in the county.

"It is gabled, with barge-boards very boldly cusped; the beams and rafters of the roof are all finely moulded; the spandrels of the beam next the door have well-cut roses and elongated foliage, filling the entire space; those of the beam next the entrance have two of the Evangelistic symbols: an angel with scroll, that of S. Matthew; and the eagle of S. John.‡

* An eminent church architect remarks upon this somewhat common feature of Essex churches:—"The absence of a chancel-arch is a very common feature in Essex churches,—so common indeed there, and uncommon elsewhere, as to be a feature peculiar to the county, and one I do not like to see sacrificed in restorations, as it often is. I suppose the reason was the want of freestone which made them save it wherever they could." Timber spires in every direction, where the lightning playing through the old forest has spared them, are accounted for in the same way.—W. P.

† See note under "Orsett Church."

‡ The frequent occurrence of the symbols of the Holy Evangelists in church decoration and

"Each side is divided into five compartments comprising as many arches, partly with open tracery in the spandrels, and carved foliage in the head of each arch.

"One ancient gravestone lies at the west end of the nave; it seems once to have had brasses affixed, but no trace of any other monumental remains exists within the church."

Earliest Register dates from 1723. See hereafter.

The following extract from the "Vestry Accounts of the Parish of Bulphan," admirably kept from 1795 to the present year, shows the spirit of this little isolated village, and may be a useful suggestion to other parishes in the same circumstances:—"At a public Vestry, held the 18th day of February, 1819, attended by the Rector, Churchwardens, and Parishioners, it was agreed that in consequence of the frequency of burglaries, should any suspicious persons be observed about this parish, the Rector, Churchwardens, and the above two Constables, or any two of them, shall take such precautionary measures as may appear to them expedient, the expenses for which, it is agreed, shall be paid out of the constables' accounts. Resolved unanimously, Thos. Wilkinson, Rector." Stifford had night patrols, and the rectory window-shutters were all lined with iron plate. We have police

upon Christian monuments may render some explanation acceptable. Adam of S. Victor, a profound theologian, eminently skilled in the exposition of Holy Scripture, and the greatest of the Medieval poets, thus refers to them in a Latin poem rendered into English verse by Dr. Mason Neale as follows:—

"Round the throne midst angel natures
Stand four holy living creatures,
Whose severity of features
Maketh good the Seer's plan.
This an Eagle's vision knoweth,
That a Lion's image sheweth,
Scripture on the rest bestoweth
The twain forms of Ox and Man.
These are they the symbols mystic
Of the forms Evangelistic,
Whose four Gospel streams majestic
Irrigate the Church of God."

S. Matthew is represented by the face of a man because he begins his Gospel with the generation of Jesus, i. e. his human generation; or, according to some writers, because he brings forward the human nature of Our Lord more prominently than the Divine. To S. Mark is given the Lion because he sets forth the royal dignity of Christ in his opening verse, describing him as the son of God, and because, as the historian of the Resurrection, this is a fit symbol, there being, in medieval times, a belief that the young of the lion was born dead, and after three days was called into life by the roar or by the breath of his progenitor. The lion is again said to have been applied to S. Mark in allusion to his description of the mission of the Baptist: 'the voice of one crying in the wilderness.' One of the medieval writers says 'S. Mark was a lion in a desert place.' The ox, S. Luke, because he dwells more fully on our Lord's passion, the ox being an emblem of sacrifice; and he also 'of priestly deeds indites.' S. John has the eagle.

"John love's double wing devising,
Earth on eagle's plumes despising,
To his God and Lord uprising,
Soars away in purer light."

now, too few to prevent burglaries, but enough to make us wish more ; true economy in the end.

The cost of another hundred or so of *well-paid* constables would be more than saved in prosecution and gaol expenses. Going to bed in peace would be another set-off, and so would the moral gain be in *preventing* crime. In a highly civilized country like ours (as we try to think it, in spite of crimes of violence beyond most other countries) one does not well see why we should have these periodical panics (as regular as monetary panics) about burglars. If all parishes were Bulphans they would cease. That is another remedy ; perhaps a less easy one.

There is a good SCHOOL HOUSE between the rectory and church. Previously to this, by a resolution of Vestry, held June 7th, 1833, "permission had been given to the Rev. Thos. Hand, Rector, to enclose a school-room in the belfry of the parish church, to be built by voluntary contributions, aided by the National Society, and in return for such permission, the said Rev. T. Hand consents that the parishioners shall have liberty to use the said room for holding Vestries, Sundays excepted."

It must be remembered that very few parishes had schools in those days. Bulphan progress again !

As another instance of spirit and discretion, it may be mentioned that at a Vestry Meeting, held Oct. 31, 1859, a Committee was formed to carry into execution the Nuisances Removal Act of 1855 ; the Committee consisting of the Rev. H. Tindal, Rector, Messrs. Bush, Collis, Cole, Carver, Gotts, Stevens, and Wallis. A second resolution was passed, as follows :—"With reference to the state of Mr. —'s cottages [a neighbouring baker], as he promised to put them into proper repair, the Vestry agreed to suspend further proceedings for one month, to await the result of his present operations." Bulphan spirit again ! Would a paid Inspector of Nuisances have been down upon the peccant baker ? At all events until there had been an inquest ?

Altogether this parish, if the "little Benjamin" of the Union, has proved itself, in a creditable sense, born to be a "ruler."

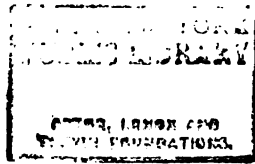
It is characteristic that the proceedings of each Vestry are headed, "Essex to wit," implying legislation, and were for generations entered by a paid Vestry Clerk. The parish may have been stimulated to exertion by the hope of atoning for the loss of its early Registers.

REMAINS.—For an account of the Barrow Field, partly in this parish, an ancient British or Roman burial place, in which Roman pottery has been turned up by the plough, see *N. Ockendon*.

In this parish there is what is called "The Wick," respecting which Mr. Pearson observes, "*Wic*, an inclosure of any kind from a dwelling-place to a salt pan."—*Historical Maps of England*. "A bay, creek, formed by the winding bank of a river or the shore of the sea."—Bosworth's *Anglo-Sax. Dict.*

INSCRIPTIONS.

Mary, w. of Rev. T. Wilkinson, B., 1816, *et.* 43 ; Mary d. 1814, *et.* 15.





ORSETT CHURCH (EXTERIOR, 1840).



COWE & CO.

LONDON

ORSETT RECTORY, (1870).

Partner from early youth ! thou'rt snatch'd away,
 And slowly wanes my solitary day.
 Equall'd by few in any stage of life,
 The kindest daughter, sister, mother, wife.
 My gentle Mary, too ! gone hence e'er time
 Had taught thee sorrow, or had shown thee crime.
 To both, beloved far more than words can tell,
 The husband and the father bids farewell !

Thomas Wilkinson, Rector of this parish, d. April 24, 1828, æt. 58.

Mary Elizabeth, w. of Rev. Thos. Mills, R. of this parish, 1832, æt. 30.

Thos. Mills., M.A., Oct. 26, 1856, æt. 86.

Blessed are the pure in heart.

LANDOWNERS.

Mrs. Sarah Gotts.

Mr. Dawson.

R. B. Wingfield-Baker, Esq., M.P.

Lord Petre.

Richard Benyon, Esq., M.P.

James Theobald.

J. Dimsdale.

TENANTS.

Mr. James Cole.

„ William Collis.

„ George Dennis.

„ Jesse N. Gotts.

„ James Miller.

„ Henry Mann.

„ E. D. Mee.

„ Henry Stevens.

Mrs. Hannah Stevens.

Mr. William Talmarsh.

„ James Thompson.

„ Richard Wallis.

„ John Waters.

TITHES.—Gross by averages, 1870, £423. 5s. 10d. Rateable, £334.

Rev. Walter G. Littlehales.

EXTENT, 1286 a. 2 r. 38 p. Gross value, £2,386. 17s. 10d. Rateable value, £2,081. 5s.

Glebe 15 acres.

POPULATION.—1821, 242 ; 1831, 236 ; 1841, 256 ; 1851, 261 ; 1861, 342.

Orsett.

Mr. R. S. Charnock, in *Miscellanea Genealogica et Heraldica*, derives the name thus : “ The last syllable of Orsett may be from *sett*, a place, and the first from *or*=water ; or it would corrupt from *Horseheath*. Horseheath in Cambridgeshire is pronounced Horsett.” Morant had suggested the latter, but, on inquiry of people in that neighbourhood, the author was answered in the Post-office vernacular, “ Not known.” The other derivation is locally probable, from its “ fen,” which was watery enough in those days, though now, from improved drainage, chiefly under the plough.

It is in every way an important parish of our neighbourhood. The parish and population are large, and its central situation has caused it to be

selected for the Union House and Police Station. The manor comprises the whole parish, and is reputed one of the largest self-contained manors known, viz. 4713 acres. The present lord is R. B. Wingfield-Baker, Esq., M.P., of Orsett Hall. The present rector is the Rev. James Blomfield, B.D., formerly Master of Bury St. Edmund's School, and younger brother of the late Dr. Blomfield, Bishop of London.

The Church, an ancient structure, has, like N. Ockendon, a peal of five bells, and (the only one in the neighbourhood except Stifford) a clock. It has been gradually and judiciously restored by the present rector, partly and greatly at his own expense, partly by subscriptions, and partly by the surplus of an endowment, after providing all ordinary demands of church-rate. The church as it was and is will be best understood from the notes taken by Mr. H. W. King, and kindly placed at the author's disposal:—

"ORSETT CHURCH, dedicated to S. Giles and All Saints, is a spacious edifice, consisting of nave and chancel, with north aisle and chapel. At the west end is a brick tower, erected in the sixteenth century, capped with a wooden spire, and on the south side is a timber porch. The body of the church is of flint and rubble.

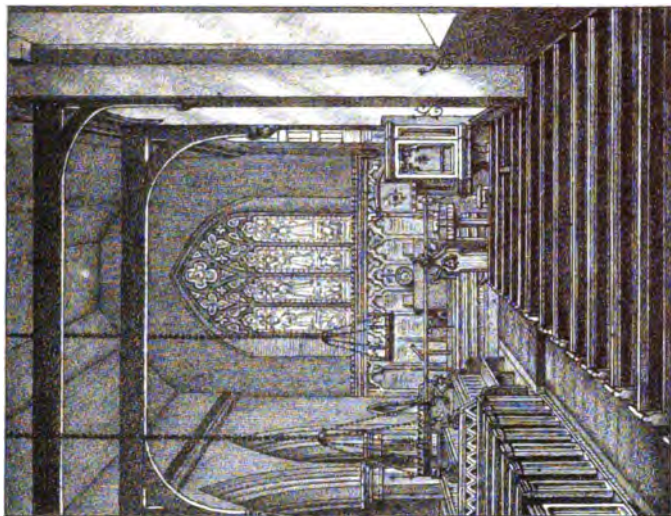
"It was of Norman foundation, rebuilt in the thirteenth century, no doubt upon a much larger scale, and underwent extensive alterations during the prevalence of the Decorated style, and again in the Perpendicular period.

"The nave is entered on the south by a fine Norman doorway of three reveals, with nookshafts in the jambs, having foliated caps and plain bases. The arch mouldings consist of a round and chevron moulding, the label being worked in billets. The tympanum is diapered in a lozenge-pattern, and in each angle of the doorway is inserted a roll, or transverse billet.

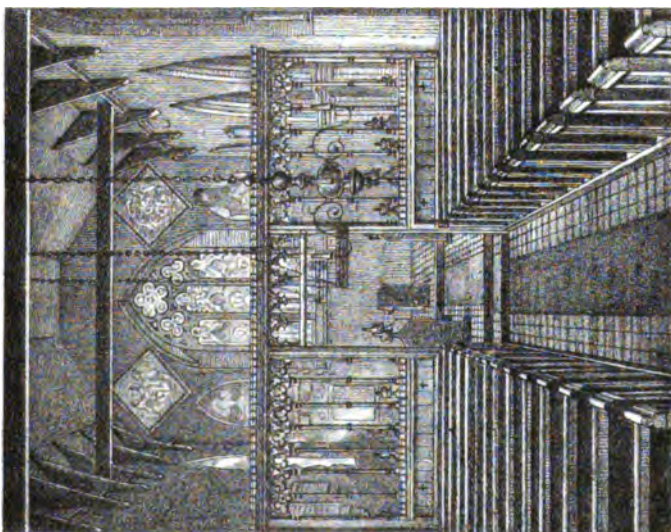
"The church presents a grand and spacious interior. The nave, five bays in length, is separated from the north aisle by a fine arcade. The three westernmost arches are of the thirteenth century, of two reveals, the inner slightly moulded. They spring from circular columns with moulded caps and bases, and a semi-octagonal respond. The fourth is richly moulded, and sustained by two clustered shafts, with caps and bases also moulded. This arch was constructed in the fourteenth century, perhaps owing to some insecurity in this part of the arcade, as the fifth or easternmost arch accords in style with the first three of the series. One corbel remains attached to the label of the inserted arch.

"It appears (I think) that in the fourteenth century the north and south aisles were rebuilt from about the third arch eastwards, diminishing in thickness about a foot upon the south, indicating the point of junction between the earlier and later work. At the termination of the arcade on the north is a heavy abutment of masonry.

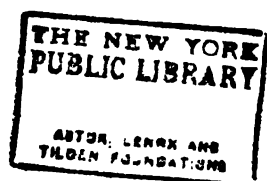
"Two very fine arches of grey-coloured stone open from the chancel into the north chapel. The shaft is octangular, and the responds are of the same form, but of less diameter. The outer mouldings of these arches are composed of two hollows, of which the first descends to the ground; the second is stopped at the spring. The bases of the shafts are of plain character,



ORSETT CHURCH NAVE (1871.)



ORSETT CHURCH, N. AISLE (1871.)



with slightly hollowed mouldings. A new aisle has been added to the chancel on the south, opening from it by two pointed arches. It is lighted by an east and south window, of corresponding character with those in the south wall of the nave.

"The chancel rises one pace from the nave, but there is no divisional arch. The nave roof is coated and ceiled, spanned by five tie-beams, with pendent posts resting on plain stone corbels. A moulded and notched wall-plate is carried round the nave, and continued throughout the chancel.

"The west window is Perpendicular, of three lights, with mullioned tracery. The first upon the south is a double-light window, of the Decorated period. Here the south doorway intervenes. The next is a square-headed window also of Decorated character, consisting of two ogee lights, with tracery and the remains of some painted glass in their heads. The fourth differs but little in detail from the first.

"Prior to the erection of the south aisle there were two windows in the south wall of the chancel corresponding with the last, the easternmost being shorter, owing to the elevation of the sedilia.

"The east window, also Decorated, is composed of four lights, with flowing tracery in the head. Recently it has been filled with modern painted glass. Under canopies are figures of S. Peter, S. Paul, S. John, and S. James. Beneath each apostle is a subject from his life. The Conversion of S. Paul on his way to Damascus, Christ's Charge to S. Peter, Martyrdom of S. James, Vision of S. John. In the head of the window is our Lord in Glory, and two angels upon either side, disposed in the divisions of the tracery.*

"The altar (apparently recently) has been elevated three paces above the chancel floor. Upon the south side are three beautiful graduated sedilia, with purbeck shafts, having united labels, with horizontal returns. There is a trefoil-headed piscina, with rose basin; the label corresponds with those of the sedilia.

"The priest's door is pointed and slightly moulded, having a dripstone, with horizontal returns.

"The north aisle is lighted by two windows of the Decorated period, each of two lights, with quatrefoil tracery in the heads. Both contain some fragments of old painted glass. A little to the left of the second window, from the west, is the entrance to the rood-stair, constructed in the thickness of the wall, the exit being in the splay of the jamb, obviously denoting its construction at a period later than the erection of the wall. Six plain tie-beams span the aisle, the westernmost of which rests upon two corbels fixed in the west wall; and there is also a range of stone corbels from the east end of the chapel on the south side, extending to about halfway down the nave. The roof is canted and ceiled. The north doorway is pointed, and of the Perpendicular period. It is now the entrance to a vestry recently built.

* Two memorial windows of painted glass have been placed in the recently-erected south chancel aisle, and in the transept built on the south side of the nave in 1865.

"There is no arch between this aisle and its chapel, but upon the north side of the abutment of the easternmost arch of the nave is a square projection of masonry, stopped at about four-fifths of the height of the spring of the arch, and at the bottom a plain pointed niche, newly repaired. An elegant oak screen of the fourteenth century divides this aisle from its chapel. The upper portion is composed of open arches, their heads filled with tracery, supported on circular banded shafts. The whole is finished with a modern notched and moulded cornice of fir, no doubt a copy of the original moulded cornice. On the north side are two quatrefoil perforations, and above them a smaller one cut in the form of a trefoil, which seem analogous to hagioscopes. They are clearly of later date than the screen. Similar perforations occur in the screens at Bulphan, Shalford, and in the remains of a wooden parclose at Bradwell-juxta-Coggeshall.* The screen has been barbarously painted white in recent times, but traces of red colouring are discernible beneath the coating.†

"The north chapel, in continuation of the aisle, is so completely filled with monuments of families, to whose use it appears to be appropriated as appendant to the manor of Orsett, that its architectural features are greatly obscured. The east window, of three lights, is of the Perpendicular period, with mullioned tracery, but is partly blocked by a monument. The dripstone terminates on corbel heads.‡ Recently this chapel has undergone repair, and the floor has been paved with encaustic tiles.

"THE TOWER, of brick, was rebuilt early in the seventeenth century, almost from its foundation, upon the old walls of flint and stone; a large original stone buttress remains at the south-west angle. It contains five bells, all made by Mears, London, 1791. The basement was used as a vestry, till one was built on the north side of the church in 1866. In the north wall is fixed an old brass plate (removed from the south wall of the nave), containing an extract from the will of Thomas Hotofte, 1495, who left forty acres of land in trust to the churchwardens. In the vestry is also a group of children, engraven in brass, from some slab in the church.

"THE FONT is of the Perpendicular period; the basin, octangular, supported by a buttressed shaft resting on a double plinth. The sides of the basin are enriched with heraldic shields alternated with rosettes and a lamb. One shield contains the arms of the See of Canterbury; another a passion cross; a third, a cross, the arms curved upward, similar to a cross pall; the fourth

* The sexfoil perforations on the north side of the screen in Shalford Church, seem strongly to induce to the belief that they were for the confessional. They are exactly adjusted to the ear of the priest seated in the stalls, which still remain, facing east. In each example the perforations are of the height of persons kneeling on the outer side. The confessional in England, so far as can be ascertained, seems always to have been open. Without venturing a positive opinion in the present state of information on the subject, it seems not improbable that this may have been one purpose for which the perforations were intended.

† The paint has since been removed, and the wood is now of its natural colour.

‡ Since these notes were taken (1858) a new window of corresponding style has been inserted filled with painted glass, in memory of W. Wingfield-Baker, Esq., of Orsett Hall.



ORSETT CHURCH (1871)



ORSETT HALL (1871.)

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TILDEN FOUNDATION

is charged with three roundles, a label in chief, throughout; probably the arms of the donor.

"THE PORCH, a good fifteenth-century timber construction, has been restored externally and internally."

Before the addition of the south transept (by subscription) in 1865, there were 548 sittings, increased by the chancel aisle (opened with full choral service, July 14, 1870,) to about 600.

The rector, at his own expense, added a vestry on the north side, in 1865.

The costly altar cloth and carpeting of the sacarium, pulpit-stairs, and reading-desk are benefactions of the present curate, the Rev. G. P. Gorringe.

The Communion plate, all of silver, is very good, and consists of a large silver flagon, the gift of Mrs. Margaret Silverlock; a cup, the cover to which forms the paten, bearing the date 1575; and two silver alms-dishes, one the gift of D. Harper, in 1677, and the other the gift of Rev. Thomas Harper, rector in 1705. There is also a larger alms-dish of white metal, gilt, and two smaller plates of the same material, for collecting after charity sermons, etc., given by the present rector.

RECTORS hereafter.

CURATES.

A. Sumers	1677
— Hodesden	1691-1698
Nathan Sandes*	1684
John Hathaway	1699-1705
R. Waterhouse	1735-1751
H. Headley	1752-1754
R. Prescott	1755-1763
H. Lewis	1764-1766
J. Rose	1767-1769
O. Carr	1770-1771
W. Wright	1771-1776
Petre Harvy	1776

CURATES.

J. Davidson	1780-1790
E. Lloyd	1790-1804
— Roach	1806-1810
J. Taylor	1826-1828
G. P. Bennett	1836-1840
— Mayhew	4 months.
J. Radcliff	3 months.
De Foe Baker, M.A. . . .	1856-1863
F. H. Wright, M.A.	1863-1864
W. D. Atwood, M.A.	1864
T. Marston	1869
G. P. Gorringe, M.A.	1870

CHURCHWARDENS.—The writer regrets not having space for a longer list of churchwardens, rarely as well preserved. The list of churchwardens from W. Holdstocke, about 1620, and Richard Hatt, in 1669, to the present time, is too long for insertion, but, judging from their frequent election to the office, the most efficient, or, at least, the most popular, have been by name Bush, Finch, Corbett, Nevill, Jessie Newcome, Butterfield, Pead, Dalton, S. Newcome, H. Sackett, and our late respected neighbour, C. Greenaway; the descendants of others, viz. Fletcher, Martin, Ruff, Radley, Nevil, Stephens, Collins, Hare, are now only labourers at weekly wages.

REGISTERS.—The Registers begin 1669, Richard Hatt, churchwarden.

They contain the following memoranda:—"1791, Feb. 2. This afternoon appeared on the river Thames the highest flood-tide that has been known (as is supposed) by the oldest man living. It overflowed the banks of the river, made several —." "1793, Jan. 5. Money collected for the French Refugee Clergy, £10. 9s. 6d., paid to fund by the Bishop of Gloucester [then rector]."

* Stifford Register.—A monument to his child in chancel, 1686.

There is no inscription on either of the five bells.

The present Clock was put up, by subscription, in 1820. There had been a clock previously, which struck the hours on a bell under a cot outside the tower, as at Stifford.

The estimate for the present Rectory was £2,500, and the cost did not much exceed that sum. The site and land were purchased from the proceeds of the sale of the old Rectory in Baker Street, producing about £850. It is surrounded by not quite eight acres of garden and paddock.

The Ecclesiastical Commissioners, by advice of the late bishop (Wigram), have fixed upon Orsett, on avoidance by the present rector, £100 per annum, to be paid to Billericay. No doubt Billericay is poor enough. One has always felt for the poor curate. "'Tis true 'tis pity, and pity 'tis 'tis true." For what has the lay Rector been about to allow it? Why should Orsett do *his* work? Orsett has a right to expect that he will, at all events, contribute another £100 a year out of the large property held by him, but forming a part of the church's patrimony, in Great Burstead. The Protestant taxpayer maintains Maynooth, why should not the Roman Catholic impropiator fulfil the implied condition and obligation of his tenure of Church property, by helping to support a Protestant clergyman performing the duties for which *the whole* property was meant to be the endowment?

The cost of the south transept was £345; of the south chancel aisle, £260, of which latter sum the rector contributed £130.

Mr. A. H. Brown notices "a small brass of a man kneeling, c. A.D. 1520 (probably Thomas Hotofte, who founded a chantry in this church), on the south wall of north chapel. A scroll issues from his mouth, on which are the words, 'Holy Trinite one God have mercy on [me].'¹ The inscription and shield, which probably contained a representation of the Holy Trinity, are now lost."

The churchyard until lately was an acre, "God's acre," including the church. In 1862 an additional half acre was granted by R. B. Wingfield-Baker, Esq., and duly consecrated.

Among the many benefits conferred upon the parish by its present Rector is his publication of a pamphlet of 28 pages, 8vo, 'A Statement of the Charities and other Bequests to the parish of Orsett, Essex; with a short Account of its Antiquities, printed at the request of the parishioners, 1864;' originally delivered as a lecture at the Orsett Institute. It would be in many ways useful if other Incumbents would do the same. The following is given as a fair specimen:—

"In fixing the present reredos at the east end of the south chancel, a Saxon or Norman head, with the moustache and pointed beard, was found built into wall. The small columns, and the seat of the sedilia, in the south chancel, also bear evident marks of having been part of the original church. In reseating the church a few years since the foundations of the apse, or east end of the old building, were traced out. The whole original church was about one quarter the size of the present building.

"There is no date known of the rebuilding and enlargement of the church,

but there is every reason to suppose that it was done by the Hotofte family before mentioned, as they made the north chancel a separate chantry, and richly endowed it, paying to it yearly £7. 16s. 8d. At that time wheat was 3s. 4d. per quarter. At the dissolution of monasteries by Henry VIII., this chantry, or rather its separate use for religious services, was abolished, and its endowments were granted to Clement Sisley, and in process of time, being connected with the Lordship of the Manor, after passing through various hands it became the property of Richard Baker, Esq., of Stepney, from whom it has descended to the present possessor, R. B. Wingfield-Baker, Esq., as being Lord of the Manor of Orsett. Beneath this north Chancel is the family vault of the owners of the Orsett estate, which once probably contained the remains of the Hotoftes, the Downes, and the Hatts, lords of the manor in times past; but some years since, when the vault was repaired, the mouldering relics of all former tenants were cleared out and buried in the churchyard.

‘Sic transit gloria mundi.’

“A farm in the parish still retains the name of the ‘Chantry’ farm, doubtless from its having been part of the endowment above mentioned.

“The following extract from Jesse’s ‘Memorials of the Tower of London,’ evidently taken from Rapin’s ‘History of England,’ may be interesting, as probably relating to Orsett Church:—

“‘In 1232 (Henry III.) Hubert de Burgh, Chief Justiciary of the kingdom, and governor of the Tower and of Dover Castle, then the two most important fortresses in the kingdom, was deprived of all his honours, appointments, and estates, and compelled to seek refuge in the sanctuary of Merton Priory, in Surrey; leaving this to visit his wife at St. Edmondsbury, in Suffolk, from thence his enemies followed him to a residence of the Bishop of London, in Essex, where, under promise of protection, he had taken up his residence. Hearing that an armed force was approaching to seize his person, he repaired to an adjoining chapel, and, when his enemies entered, he was found standing before the altar with cross and the host in his hands. These were immediately wrested from him, and he was dragged from the sanctuary, and with every circumstance of ignominy, carried to the Tower. The Bishop of London, however, threatened with excommunication all who had dared to violate the sacred privileges of the church, and, in consequence, Hubert de Burgh was restored to the sanctuary, but after spending many solitary nights there, deprived of food and of all intercourse with his kind, he was compelled by starvation to deliver himself up to his enemies, by whom he was again taken to the Tower. History tells us that he was afterwards re-instated in his high offices.’

“Now, although Rapin in his history mentions, in a note, this chapel as at Brentwood, there is good reason to suppose, from the circumstance of the residence of the Bishop of London, and the chapel or church being so *near* each other, and from the fact that the bishop had no other residence in this neighbourhood, that the original Orsett church was the place of sanctuary sought by the unfortunate and persecuted nobleman, and where the cravings

of nature proved more powerful than all the protection of ecclesiastical authority, great as it was in those days.

"A leaden seal, such as used to be attached to papal decrees, or 'Bulls,' as they were termed, from the Latin word 'Bulla,' a boss or seal, was picked up, not long since, near the church, and is now in possession of the Rector. It bears the impression of Pope Innocent III., who was Pope of Rome from 1198 to 1216, during which time, in the reign of King John, the papal power was greatest.

"The tower of the church is more remarkable for its solidity than its beauty. It seems to have been rebuilt with brick early in the seventeenth century upon part of the walls of the original tower of flint and stone."

The MANOR and ADVOWSON were anciently held by the Bishops of London, one of whom it appears, from a document in the time of Archbishop Langton, in the Lambeth Register, directed the rectors of his two livings of Orsett and Fulham to pay 9 marks each yearly to the Chancellor of St. Paul's, already well endowed by reason of the duties of his office, that of governing the schools in London. The rector of Orsett now pays £6 yearly to the Ecclesiastical Commissioners, as the chancellor's representatives. The whole parish, estate and manor, belonged to the Bishop of London until the Conquest. At the Survey a small portion was found to have been nibbled by one of the greedy Norman barons, but too well known hereabouts, and being so lost to the manor was called afterwards the Lost Hall Manor, recovered and absorbed in the Manor of Orsett Hall by the first Mr. Baker, in 1746. The Bishops of London held the rest, until Elizabeth came to the Crown, 1558, when it was considered forfeited to her by Bishop Bonner's deprivation. In 1577 the Crown leased it for 21 years to William Holdstock, afterwards Comptroller of the Navy, his son Henry being bailiff. It continued in the Crown until the sixteenth year of James I., who gave it to Francis Downes, of Orsett, and his heirs. In the church at Mucking there is a mural monument to Elizabeth Downes, of New Jenkins, wife of Francis Downes, just mentioned. She died in 1607, and had been married four times; her husbands, the inscription says, being "all kind and loving gentlemen." Her first three husbands were buried at Mucking, and Francis Downes, her last husband, put up the monument to her and their memory, and indeed to his own memory, as he describes himself as one of the four "kind and loving gentlemen." After Downes we find the manor and estate in the Latham family, in 1635. Next in John Hatt, City Solicitor, who died April 19th, 1658, and is buried here, with a monument. Next, by marriage to Ann Hatt, at Chadwell St. Mary's, in 1722, in Richard Letchmere. From him it passed to Mr. Baker, then to Wm. Wingfield, Esq., Q.C.; and ultimately to the present lord, Richard Baker Wingfield-Baker, Esq., M.P.* The last act (happily for the Protestant part of the

* According to a MS. 'History of the Family of Lennard,' compiled by the last Lennard, Lord Dacre of Belhus, p. 167 (extensively quoted elsewhere under Aveley), Sir John St. Aubyn, Bart., of St. Michael's Mount, married a daughter of — Wingfield, Esq. Sir John dying, she married, 1782,

neighbourhood) recorded of Bishop Bonner, as owner of the manor, was his letting the mill, with a little croft and cottage adjoining; May 10th, 1558, at a yearly rent of 4 marks (£2. 13s. 4d.), to Thomas Johnson. The only remaining mark of the bishop's residence, which was to the north-west of the church, to which there was a way from the church, still known as "Bonner's path," is the moat, now dry, which once surrounded the buildings. The traces of the fishponds, the necessary adjunct to all ancient houses of consequence, may still be seen at a short distance, though they have, for many years past, been filled up, and the surface converted into arable land. In 1403, Sir Gerald Braybroke, and others, had given Lost Hall Manor to endow a chaplain to say masses for the good of the soul of Braybroke, then Bishop of London, but at the Suppression this chantry endowment was seized by Henry VIII., and in the Crown it remained until the beginning of Elizabeth, who, as already said, seized the bishop's big manor of Orsett Hall, but squared matters by surrendering the little one, giving Lost Hall Manor to Edward Beash, Esq., and Henry Parker.

The house originally attached to Earl Eustace's manor of Lost Hall went to decay, and the house called Ladyson's, or the White House, was chosen as the future manor-house of the big manor, which seems since, as before said, to have swallowed the little one. It is well known, under its present name of Orsett Hall, as the residence of Mr. R. B. Wingfield-Baker, retaining however, little, if any, of the original structure. The author has noticed nothing earlier than the first Mr. Baker's time, the middle of the last century.

ORSETT HOUSE, a large boarding-school for boys, under Mr. Cripps, was built by Mr. Bonham in the grounds of the ancient bishop's residence, close behind it.

For an account of the interesting remains, known as Daneholes, in this and the adjoining parish of Little (or East) Thurrock, see the latter parish, and elsewhere.

Orsett is bounded north by Bulphan, east by Horndon-on-hill (South Horndon), south by Chadwell S. Mary, and West Tilbury, west by Stifford.

A learned correspondent informs the rector, on the authority of Patent Rolls, that Orsett was visited on several occasions by King John and King Edward III. But internal evidence leads the author to the conclusion that there is some mistake of names.

In the Certificate of Chuntries, it is said that this "Towne of Orsett ys a populous towne, having in it by estimation 400 of houseling people." Modern population,—1821, 1180; 1831, 1274; 1841, 1435; 1861, 1484.

The present lord of the manor, Mr. Wingfield-Baker, occupies Orsett Hall, on the road from Orsett to Horndon-on-hill.

The hall and church are in happy accord, both good, and alike cared for. This is as it should be, and as it is in all healthy parishes—thank God! a

John Baker, Esq. Among the children by her first husband was Dorothy, afterwards first wife of the first Sir Thomas Barrett Lennard. Hence the connection between Belhus and Orsett Hall, and the families of Baker and Wingfield.

growing number. Here it is not merely the great man's house that is ceiled with cedar, and painted with vermilion. God's house has its goodly share of adornment. No better evidence and test of the healthy moral tone of a parish.

The Institute was built by Mr. Wingfield-Baker, in 1860. The Choral Society meets there on Wednesday evenings for practice, under one of the best of "coaches," Mr. Rowley, Master of the National School.

The other institutions, as found more or less in all well-regulated parishes (and this is eminently one of them), are coal and clothing clubs, district visitors, blanket club, and penny bank.

The Boys' Drum and Fife Band cannot be omitted, without injustice to the band, and its founder and *bandmaster*, the energetic rector, who, with Mr. Rowley's able assistance, has brought the choir also into excellent working order.

From a tabular statement, kindly supplied to the writer by the rector, it appears that the baptisms from 1850 to 1868, were 826; burials, 571. It appears, further, that of those buried, 65 were between 60 and 70, 66 between 70 and 80, 83 between 80 and 90, 8 between 90 and 100.

"On the wall of the tower," says Mr. Blomfield, in his History of Orsett, "inside the church, are the following inscriptions:—

WILLIAM CAREY DEAN OF ST PAULS	FRANCIS DOWNES ESQ
AND PERSON OF THIS PARISH	LORD OF THIS MANOR
GAVE	GAVE

"Another inscription, partly illegible, mentions:—

WILLIAM HOLDSTOCKE ESQ WITH (*illegible*)
LEONARD BE (*illegible*) CHURCHWARDENS.

"N.B.—An ancestor of this Holdstocke was, in 1590, comptroller of the navy, and had considerable property in Orsett. The Manor of Loft's Hall, or Lost Hall (mentioned in Domesday Book as 'Deerseda'), belonged to the Holdstocke family, and in 1640 was sold to Robert Swayne, gent. One of his descendants, Henry Holdstocke, in 1669, gave the land called Slade's Hold, as before-mentioned, to the Parish of Orsett.

"Since 1842, the church has been restored externally and internally, chiefly at the expense of the present Rector, but assisted in later years by a liberal donation from R. B. Wingfield-Baker, Esq. The reseating with open benches in the body of the church, was completed in 1849, partly by the aid of a forfeiture of £100 from the Thames Haven Railway, given by the proprietors of Fen-rights, the largest holders of which were W. Baker, Esq., and S. Newcome, Esq.

"The north, or Lord of the Manor chancel, was reseated by the late William Baker, Esq., Q.C., and restored and paved with Minton's encaustic tiles, at the expense of £120, paid by Miss Trafford Southwell; the same lady caused the east window in the south, or Rector's chancel, to be filled with stained glass, by Wailes, of Newcastle, in memory of Mrs. Jane Baker, her aunt. There are several monuments in the north chancel, chiefly of the

Baker family; one very elaborate, to the memory of R. Baker, Esq., and Mrs. Baker, late of Orsett Hall, the sculpture being by Westmacott, sen.; also one by the same celebrated artist, in memory of Lady Trafford Southwell, erected by the late Mrs. Jane Baker, her daughter. There is another sculptured tablet by Westmacott, jun., but very inferior to the others in its execution, in memory of Miss Baker, sister to the Richard Baker mentioned on the first monument. There is also a well-executed mural monument to the father of the same, and one to Dorothy Williamson, who died in her 104th year.

"Besides the larger east window of stained glass there are two other small memorial windows by the same artist (Wailles) to a son and daughter of the present Rector; the latter presented in affectionate remembrance by the parishioners.

"N.B.—Miss Baker left by will to Orsett church the present organ.

"In Register of *Baptisms* :—

Oct. 13, 1673, Pigott Hatt, son of Rich^d and May Hatt.

July 1699, Ann, daughter of Pigott Hatt.

Oct. 4, 1700, Honoria, daughter of Pigott Hatt.

Oct. 4, 1704, Henrietta, daughter of Pigott Hatt.

Burials :—

1697, Mrs. Mary Hatt.

1702, 'Old Madam Hatt, who died at Shenfield, aged 88 years, was burried here in Mrs. Hatt's vault.'

"There is also a large marble tomb monument to John Hatt, once possessor of the Orsett estate and lordship. He was the City (London) attorney or solicitor, and the figure lying recumbent on the monument, is represented in his official robes. The inscription above the figure is—

Memoria
Johannis Hatt
Armigeri,
Sacrum.

'Freed from the world's disturbances I keepe
His sacred bones, who does within me sleepe,
His soule th^e heavens, his name the world contains,
For charity a prince, a judge for braines.
His body rests within my silent wombe
Till death doth dye, and I shall be no tombe.
Then his refined soule to's body must
Return and live w^h I am dead and dust.—A.B.'

"If the sculptured figure be a correct representation of this 'judge for braines,' John Hatt could never have dispensed 'even-handed justice,' inasmuch as one of his arms is the usual length, but the other on which he leans is not more than a foot long.

"There are several mural tablets in this chancel to the memory of the Baker family and their friends. One to Dorothy Williamson, who died in her 104th year; and a very old tablet, with a figure in brass praying, with the legend above his head, partly illegible, but ending—'mie God have mercy

on me.' A stained glass east window, of very rich colours, executed by a French artist, has lately been put up in this chancel to the memory of the late William Baker, Esq., who died, beloved and respected by Orsett and its neighbourhood, A.D. 1858. In the rector's chancel, there are only three mural tablets, one to Mr. Hilton, another to a former rector, Rev. Mr. Marshall, who died 1808, and the third, on an old brass plate, to Robert Kinge, who seems to have been doctor as well as rector of Orsett. It has the following quaint epitaph:—

'IN OBITUM ROBERTI KINGE, EPITAPHIUM.
 TER PASTOR VERBO VITA VICTUQ REFEKIT,
 VERBO ANIMAS OVIVM, CORPORA DEINDE CIBIS.
 EXEMPLAR VITÆ, VIVA ET PIETATIS IMAGO,
 TRANSIIT E VIVIS, MORIS MELIORA DEDIT."

Three wayes he fedde Christ's flock,
 By life and preaching pure,
 Theyr bodyes weake he did refresh
 And lymmes full sore did cure.*
 In feve yeres he muche good p'rformed,
 And so to death resigned
 This weary lyfe, and now in heaven
 A place of joye doth finde.

Here lyeth Robert Kinge some tyme person
 of this Churche, who decessed the 3
 of Novemb' 1584 etatis sue 47.'

"In front of the steps of the raised floor at the east end, is an ancient brass, let into the stone pavement, with this in old English letters:—

'PRAY FOR THE SOULES OF THOMAS LATHIN AND JANE HIS
 WIFE, WHICH THOMAS DISCOSSID THE 13TH DAY OF
 NOVEMBER IN THE YEAR OF OURE LORD GOD
 A' 1486. ON WHOSE SOULES THOU HAVE MEROY.'

"Within the rails are four flat stones, memorials of former Rectors, viz:—Gilbert, Styles, and Usko, and the other for Jane, wife of W. Gilbert. The

* In those times when medical men were only to be had in towns, and from the state of the roads medical visits to villages were serious matters, many of the country clergy qualified themselves as best they might, as missionary clergy do now. The following extract from the parish register of Woodmancote, Sussex, is supplied by the Rector, the Rev. R. Cox Hales:—

"A.D. 1668.—Edmund Cooper, dr. (*sic*) of physic, parson of Woodmancote, by the gift of God and of Edward Lord Hyde, Lord High Chancellor of England and of Oxford, Earl of Clarendon."

"1672.—In November Mr. Jacob West fell very sick, and employing Dr. Cooper for his physician, was well recovered. This trust and kindness on Mr. West his part and trustyness and acceptance on the doctor's begat terms of pacification between them." (They had previously quarrelled about a pew.)

Luke the physician might be usefully followed still. Union doctors are too ill-paid to afford much time, and are often invoked for frivolous things which a Kinge or a Cooper could manage well enough. Mr. Hales says, "Though it is hardly to be expected that medical experts would be welcomed with enthusiasm into the ranks of the medical profession, the people at large, and especially the poor, would be great gainers." The difficulty is rather with the clergy: have working clergy always the time, even in villages? There is a "medical order among the Clergy" already,—their wives,—and a very good order too.

inscription on the oldest stone is partly illegible. What can be made out is:—

————— ET SEMPER
HUMANUM DEPOSITUM
GULIELMI GILBERTI S.S.T. DOCTORIS
ECCLESIAE HUIUS ORSETANÆ RECTORIS.

“The rest illegible except
‘1640.’

“An old history of Essex gives the following as the obliterated verses of which allude to the death of his wife Jane, in the preceding year, 1639:—

‘Sævit in Uxorem Fatum prius, Inde Sagittas
In Te convertit Mora, Gulielme, suas
Quos uno in Thalamo tædis felicibus olim
Concordi vinctas pectore junxit Amor.
Hoc uno tumulo pietas conjunxit, et unam
In Cælo Sedem jussit habere Deus.’

[The author ventures to suggest the following translation:—

First, Death thy wife came near and laid her low,
Then, William, come to thee, said, Thou must go.
The love that made them first in wedlock one
Years proved in wedlock to have but begun;
Death here unites them in one tomb; the twain
Shall meet in heaven, and be one again.—W. P.]

“The next stone is in memory of Jane his wife, who died 1639. The inscription here also is partly illegible, and partly unintelligible:—

Favor is deceitful and Beantie is
Vaine, but a woman that feareth the
Lorde, she shall be praised.”—Pro. 31, 30.

THE RING OF HER LIFE D—————HARD
POSSION OF FAITH, TRUST GOD ——— CARE
HER HOPE TRIED LIKE GOLD: CIRCL—
FROM GOD TO MAN, FROM MAN TO GOD DID MO.

“The stone in remembrance of M. Styles, says:—

DORMITORIUM. D.D. MATTHIÆ STYLES
S. THEOL. PROFESSORIS PROCURATORIS ACAD.
OXON. SUBRECTORIS HON COLLEGII.
SACELLANI ERG. NECNON DOM^{us} ILLUSTR^{us}
ISAACO WAKE APUD VEN-ARCHI-LEGATO,
QUI
POST DECENNALEM ANIMARUM CURAM
EXANTLATUS APUD ORSETANAM ECCLESIAM
Æ
IN . COM. ESSEX OBDORMIT SOMNO GLORIÆ
REUNIONIS ANHELANſ JAM CORONIDEM.
PANEGYRIS.
UNUS e 1000^{bus} VETERI STYLO THEOLOGUS
ECCLESIAE STYLOS PRÆSTANTISSIMUS.
OB: 10 AUG } { FIDELIA
1652 } { RELICTA
AN. ÆTAT } { MÆRENS
62 } { POSUIT.

"The stone to the memory of Mr. Usko, states that he was Rector of Orsett thirty-three years, and died Dec. 31, 1841.

"The Rectory of Orsett was, till within a few years, in the gift of the Bishop of London, and was a peculiar, *i.e.*, not subject to the jurisdiction of the Archdeacon; but since the alteration of the Dioceses in 1845, this exemption has been done away. The acreage of the parish is 4134 acres, but including Orsett Hamlet, which is distant 16 miles, with a population of 46, it is 4713 acres. The gross estimated value of the whole parish is £9,353. 3s. 0d., assessed at £7921. 10s. 6d. A rate of 1s. per pound raises about £386.

"As to modern buildings in Orsett, the former rectory being small and inconveniently situated at a distance from the church and principal part of the village, the present rectory house was erected in 1843 by Rev. J. Blomfield, partly by money borrowed on the living, payable by annual instalments during thirty years, *i.e.*, till 1874.

"The school buildings contain three rooms, each 35 by 18 feet, and a class-room, and two houses for the master and two mistresses. They were erected part in 1848 by subscription of landowners and inhabitants, and part in 1850 at the expense of Anson's School trust. The land, one acre in extent, was granted by the Trustees of Heminge's Charity. The cost of the building was,—for the girls' and infant-schools, and houses, £751. 4s. 0d.; and for the boys' £609. 5s. 10d.; total £1360. 9s. 10d. On the books, 1864, boys 76, girls 71, infants 91, total 238.

"The Congregational Independent Chapel was erected in 1843.

"The Union House was erected in 1837; at the Police Station, an inspector and two constables reside.

"The Petty Sessions for the division of Orsett are held at the Board Room of the Union House, on the first Friday in every month, and on other special days.

"That this endeavour to give a short account of the charities, antiquities, and other matters relating to Orsett, may be acceptable to the parishioners, is the sincere wish of

JAS. BLOMFIELD, *Rector.*

March, 1864."

Compelled as the author is by want of space to omit so much interesting matter in connection with all these parishes, he cannot resist the temptation of inserting from the Appendix to Mr. Blomfield's little parish history the following characteristic specimen of the worthy Rector's wit:—

"Of men high in station and birth, Orsett can boast of more than one *King*, there are also several *Bishops*, but their *Crozier*s are taken away, and the power of the *Keys* is at an end. We had a *Pryor*, but he has resigned, though there are left many *Clarks*, and others able to *Read* and to *Wright*.

"Of names illustrious in history there are the *Buckinghams*, the *Howards*, the *Corbets*, the *Nevils*, the *Elliot*s, *Parker*, *Sutton*, the *Savils*, and the *Osborns*.

"In literature we find the names of *Stowe, Burton, Johnson, Watts, Collins, Jennings, Lewis, Arnold, Kingsley*, and Professors *Challis* and *Simpson*.

"Of men distinguished in naval annals we have *Hawkins, Jarvis, Howe, Franklin, Rowley*, and the celebrated circumnavigator of the globe, *Wallis*.

"Of trades, Orsett has its *Marchants*, its *Bakers*, with their *White-bread* and *Hollow-bread*, *Butchers* with their *Steele*, *Cooks* with *Bacon*, *Taylors*, *Saddlers*, *Smiths*, *Carpenters* with their *Brads*, *Masons*, *Wallers*, *Binders*, to fasten up a *Truss* with a *Knot*, *Potters* with a *Brand*, *Gardeners*, and *Carters*.

"The place is well prepared with both ancient and modern means of protection against foreign foes, having for the *Manning* of its defences and keeping *Ward*, lest the enemy should *Sack-ett*, a veteran *Spearman*, with a long *Beard*, and a *Bow-on* the hand of the *Archer*, and, if needed, can find a *Marshall* to lead its excellent Volunteer Corps, as well as several *Majors*, and more *Serjeants* than perhaps are needed. Not many years since we had a large *Gun* placed in Baker Street, but it went off, and is now removed.

"It may also be remarked that the population of Orsett is likely to increase greatly, seeing that there are so many *Roberts'*, and *James's* and *Georges'*, and *Stephens'*, also *John'-son*, *Robin'-son*, *Wil'-son*, *Smith'-son*, and also *Emmer'-son*; there is, moreover, a *New'-son* and a *New-man*, every day; and, stranger still, one of the oldest inhabitants is *New-come*. *Curds* are produced on the Fen, but the way (*whey*) from them is seldom good."

LANDOWNERS.

R. B. Wingfield-Baker, Esq.
James Theobald.
Curtis.
Lord Petre.
Scrubey.
Rist.
Hutchins.
Debois.
J. C. French.
S. and P. Newcome.
Brewers' Company.

TENANTS.

Mr. William Ashford.
„ Richard Bunter.
„ Richard Bright.
„ Eldred Buckenham.
„ William Clark.
„ Geo. William Clark.
„ J. F. Butler.
„ William Collis.
Mrs. Rebecca Driver.
„ Mary Eve.
Mr. Chas. W. Francis.
Mrs. Elizabeth Greenaway.
Mr. Richard James.
„ William Leonard Land-
field.
„ William S. Manning.
„ Samuel L. and Philip
Newcome.
Mrs. Hannah Stevens.

Mr. William Henry Sackett.
 „ Henry Sackett.
 „ Geo. Wordley.
 „ Geo. Woollings.
 „ Thos. Woollings.
 „ Alfred Woollings.
 „ William Woollings.

ORSETT HAMLET.

LANDOWNER.

Lord Petre.

TENANTS.

Mr. Thomas Bridge.
 „ George Poole.
 „ William Wright.

TITHES.—Gross, by averages, 1870, £1264. Rateable, £932. 10s.

REV. JAMES BLOMFIELD.

EXTENT, 4712 a. 2 r. 39½ p. Gross value, £9353. 3s. Rateable value, £8140. 10s. 6d.

Aveley

Is a remarkable instance of that mystification of names which Morant mentions elsewhere as arising either from ignorance, or with a view to mislead when “prolers” were craving grants from the Crown. It has benefited lawyers, if nobody else. It must be borne in mind, too, that, before the invention of printing, names were little known except as pronounced. People pronounced them in different ways, as we know by modern experience even; and in writing some adopted one form, some another, or attempted to harmonize them by some new form of their own. There may be another way of accounting for it. Most of the names of parishes in this county are of Saxon origin. Aveley is one. It was a settled purpose of the Normans to obliterate every memorial of Saxon possession. It is not unlikely that more Saxon churches than Greensted would have survived in the county to this day but for a feeling of jealousy which might lead to their destruction in some instances, as well as an honest desire to improve upon them in others. And they would and did improve upon them. We owe them respect and gratitude as church-builders; though the Saxons, left to themselves, might have developed into something equally great and beautiful, for anything we know. However this be, there is no question of that jealous feeling having existed; and this may be held to account for changes of names where a Norman turn has been given to them, as is the case with some of the following names of Aveley, Avele, Alvithley, Alvethale, Alvi, Alvy-thele, Alvrila, Alumeleye, Anvelers, Anveliers, Auvelers, “which makes it difficult,” Morant may well say, “to account for the true deriva-



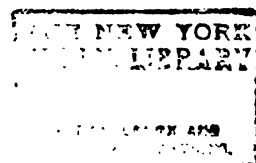
AVELEY, (1871).



COWELL

IPSWICH

BELHUS, (1871).



tion." He himself adopts Aveley as the true name, and accounts for it thus, "the termination *ley* is well known to signify a pasture ground, and the first syllable might be formed from *ælf*, an elf, or fairy, or from *Alvid*, a Saxon free-woman, which had other lands in this neighbourhood." Now with regard to Aveley fairies, they are just as likely to be there now as formerly; but, though the upper part of the village commands beautiful river-views, embracing Erith, Purfleet, and Greenhithe, we regret being unable to realize as fairyland certain odorous ill-conditioned "slums" in the lower part. In justice to the landlord, however, it must be added that some of these fever-depots are being swept away.

The church, dedicated to St. Michael, was visited by Mr. H. W. King, Sept. 1, 1856, when he took the following notes:—

"Churches dedicated to S. Michael the Archangel are almost invariably situated upon a hill, usually one of considerable elevation, as at Fobbing, Pitsca, and Ashingdon; and as long as Christian symbolism was at all regarded, this rule was observed. Here the elevation is less striking than usual, yet with respect to the neighbouring district S. Michael's, Aveley, is upon a hill much higher probably than is at first apparent, the rise being gradual and nowhere abrupt. Some churches received particular dedications owing entirely to their situation. S. Botolph usually presides over churches erected near the gates of cities, and near bridges; others adjacent to the gates are often under the tutelage of one or other of the great military Saints; while those erected near the sea were frequently built under the invocation of S. Nicholas or S. Clement of Rome.

"Aveley Church exhibits three distinct periods of architecture, and comprises a nave with north and south aisles, a chancel with north chapel, and a west tower of stone, surmounted by a modern timber spire. The chancel orientates E.S.E. by compass.

"An arcade of three plain Norman arches divides the south aisle from the nave; the pillars are square in continuation of the lines of the arches broken only by slightly moulded abaci, with chamfered under-edges. The westernmost arch, however, is very broadly chamfered, the chamfer continued to the ground on one side only. Upon the western splay of the respond is a stone bracket which, no doubt, once supported a statue, and was affixed at a later period, if indeed the arris of the arch and respond were not bevelled off at the same time which seems probable; and upon the face of the eastern respond is worked a trefoil-headed niche, also for the reception of an image. The pillars are formed of ashlar blocks which show traces of red colouring, but have been splashed with paint in imitation of grey granite. The Early English arches of two reveals, supported by octangular columns, with moulded caps and bases resting on square double plinths, divide the north aisle and nave. Over the eastern respond the wall is pierced with a plain semicircular-headed arch, which perhaps was used to give access to the rood-loft from a stair in the aisle.

"In the south wall are three double-light windows, apparently of early Perpendicular work. A third at the east end is a recent restoration as a

mortuary memorial, and is filled with modern pattern glass. In the north aisle are three double-light Perpendicular windows of uniform design.

"There are six windows in the clerestory; three on the south are double-light windows of the same period; those on the north originally corresponded, but have been altered and debased.

"Four heavy tie-beams span the nave: the westernmost, which is original, has pendent posts with curved braces and solid spandrels, resting upon plain stone corbels. The roof, altered in modern times, is much flattened, and ceiled.

"THE CHANCEL is separated from the nave by a fifteenth century oak screen, in good preservation. It consists of ten open compartments, cusped. The entrance is by a square-headed doorway. Recently it has been surmounted with a cresting of Tudor flowers executed in bronze. The floor is raised some [three?] feet higher than the nave [caused apparently by the construction of vaults beneath it?]* The east window is of the Decorated period, consisting of three acutely pointed and cusped lights; the head was filled with flowing tracery, but has been cruelly blocked. A little old painted glass remains in the northern light, and in the centre are the arms of Chichester impaling Barrett-Lennard. In the south wall are three windows, the easternmost square-headed, of three ogee lights, with traceried spandrels; the second is a small single-light window, trefoil-headed, set over the priest's door; the third is a triple-light Perpendicular window, also square-headed. The priest's door is a plain pointed opening.

"On the south side of the altar is a trefoil-headed piscina, with small square basin set on one side of the niche, which seems originally to have been divided by a shaft. Over the altar is a small painting on panel in gilt frame, representing the Crucifixion, with the Blessed Virgin, S. John, and S. Mary Magdalen at the foot of the Cross. It is said to have been presented to the Church by the Baroness Dacre. A chair, brought from Belhus, and probably the gift of the same lady, stands at the north end of the altar. Affixed to the back are the crest and badge of the Dacre family, cast in metal.

"The chancel opens into the north chapel by two pointed arches springing from circular shafts of the same character and date as those in the north aisle. The floor is on the same level as the chancel. The eastern end is cut off from the aisle near the centre of the last arch, and completely walled up. The enclosure of this space seems, however, not to have been a modern arrangement, as there are indications of a circular-headed doorway, now blocked, and upon the west face near the angle is a well-defined little niche, and also a mural brass dated 1583, recessed in a stone panel.

"[Could not obtain access to the tower.]

"THE TOWER opens into the nave by a plain pointed arch of elegant proportions, but it is obscured by a hideous gallery. The west window consists

* As at Horndon-on-hill, and, until its restoration, the manorial chapel, S. Mary, Stifford.—W. P.

of three cinquefoil cusped lights, and is square-headed. The masonry is of ragstone, ornamented with flint.

"THE FONT, of Purbeck marble, stands in the aisle near the north door. It is Norman, and of very plain design. The basin is square, with a shallow arcade worked upon each side, and is supported on a central and four smaller shafts, devoid of caps or bases, resting on a square plinth. The basin is leaded and provided with a drain. The pulpit is of Jacobian design. There are no remains of ancient fittings.

"According to Morant the tower contains five bells,* and he says that 'formerly there stood upon it a lofty spire, shingled, but it was blown down in the great storm of wind in November, 1703.'"

The organ is the benefaction of Henry Barrett Lennard, Esq. But we regret being compelled to say of a parish, the residence for centuries of great folk, and yielding up its great tithes year by year to the D. and C. of St. Paul's, it was left until lately without school or vicarage-house, or glebe, the church all but falling down, when its ill-endowed Vicar, the Rev. R. Marsh White, and the conscience of the Churchwardens and middle-class parishioners, assisted by the then baronet, rose to a higher level than that of all these past magnates, and so these blots upon the Aveley escutcheon were removed. Even the D. and C. of St. Paul's were awoke, rubbed their eyes, and saw their way to giving some little help. A *white* stone, say we, to mark the advent of a Vicar whose intelligence and conscience originated and directed this movement. His munificent money contribution was the least part of it. The parishioners had borrowed £1200 in 1830 for the repair of the church, all duly repaid in 10 years by church-rates.

ENDOWMENT.—Morant says the church was at first a rectory, and a

* By the present vicar's kindness we are able to describe the bells:—

"There are five bells; only two, however, are used.

1. Treble. This bell broken. Inscription, MR. LAMBERT, C. W., MR. PEAD, VICAR, 1712.

2. This bell cracked. Inscription, JOHN WAYLET, made in 1712.

3. This bell is sound and clear, but minus the clapper, and the crown staple is worn away. Recorded inscription, SANCTE PETRE, ORA PRO NOBIS (date 1400); the date, however, does not appear on the inscription.

4. Tenor. Inscription, THOMAS BARTLETT, made in 1618.

5. Inscription, 1692, RICHARD SPICER, JEREMIAH PATCH, CHURCHWARDENS, T O B. Bell-founders' trade mark."

"The clock," he adds, "appears to have been given very long ago. No one seems to know [or care? W. P.] by whom, or when." Its silence for years past is eloquent reproof.

Bell-founding in those days seems to have been continued in families through many generations. Thus the Rudhalls, distinguished bell-founders at Gloucester. The Bartletts of Durham seem to have founded most of the bells of our neighbourhood, the name being found at Rainham, Wennington, Chadwell, Horndon-on-hill, Fobbing, West Tilbury, etc. etc.

A correspondent writes, "According to Lukis, Thomas Bartlett, who lived as late as 1630 (I take it that the dates are usually those of the latest bells met with), and John Bartlett (1695) were bell-founders at Durham, and this seems borne out by the following from Sir Cuthbert Sharpe's extracts from 'Parish Registers.' 'Par. Reg. of St. Mary-le-Bow, Durham,' Thomas Bartlett (a bell-founder). This man did cast the Abbey bells the summer before he died. Buried Feb. 8, 1632. We have James Bartlett, London, 1692. It seems strange that a founder so remotely distant as Durham should cast bells for the home counties. It was very common to cast bells upon the spot, in a barn or other suitable place."—W. P.

sinécure, in the gift of the Abbot and convent of Lesnes, in Kent. There was no endowed Vicarage here until A.D. 1330, by which time the Rector had completed the building of the church, when, at the petition of the convent, then owners, Stephen de Gravesend, then Bishop of London, appropriated the great tithe, the lion's share, to them, and endowed a Vicarage with the very small tithes, forming the present modest endowment, for doing all the work. But this Stephen, like the other of Jerusalem, seems to have had the thought ever uppermost of serving tables, only it was his own tables; so he stipulated that he and his successors should have the patronage; and have it they did until Essex was rightly taken out of the London diocese, and wrongly added to Rochester, in 1846, instead of making a new diocese of St. Alban's out of Essex and Herts. At the dissolution Henry VIII. gave the great tithes, not back to the parish, that was not his and his favourites' way of doing things, but to Cardinal Wolsey; and, when the Cardinal in turn was dissolved, he gave them to the Dean and Chapter of St. Paul's. A very pleasant family arrangement, the abstraction and alienation of all this church property, except to the parish, its true owner. The Dean and Chapter of St. Paul's go on receiving their great tithe (through their lessee, Sir T. B. Lennard), £401 a year net, but what they do with all this for the parish the author has yet to learn. This history of Aveley Vicarage is the history of most of the Vicarages in the neighbourhood, *mut. mut.*, and a very suggestive, if not pleasant, history it is. A dumb church clock and three invalid bells making their silent appeal for help for generations. The old Abbot took his money with right good will, but he left something good in return, a substantial and handsome church, standing to this day. What memorial is there in the parish of the piety of his successors, the D. and C. of St. Paul's?

MANORS.—The mansion of the original manor of Aveley stood at the south-east corner of the churchyard. It is gone for ever, with all its baronial state. The moat only that surrounded it can be traced; the estate, after passing through various hands, belonged, according to Morant, to the hospital of the Savoy, founded in 1505 by Henry VII., and at the suppression was given by Edward VI. to the Mayor and Corporation of London, who hold it as trustees to St. Thomas's Hospital.

The noble mansion of the other manor of BELLHOUSE (given to altering names, like the parish, and now calling itself Bellhouses) is still standing, being rebuilt at a comparatively recent date, time of Henry VIII. It is occupied by Sir Thomas Barrett Lennard, Bart. In 1397, the estate, like the Bruen estate at South Ockendon, came to two sisters and co-heiresses, Alice and Isolda. Alice, the eldest, married John Barrett, Esq. "John Barrett, Esq.," says Morant, "upon his becoming thus possessed of a purparty of this estate, came and resided at Belhouse. Till that time the Barrett family lived at Hawkhurst in Kent, where they had been settled for several generations, and it is probable came into England with William the Conqueror [our Conqueror, as which (the Normans having once started the title, and taking good care to keep it up, on their part), we Englishmen, in our weakness, delight to parade him], the name being in the Roll of Battle Abbey."

His son and heir, Thomas, married Matilda, daughter of John Pointz, of North Ockendon. Weaver and Fuller give from a nameless manuscript an account of his death, showing that, as at Orsett and elsewhere, the privilege of Sanctuary was not always to be reckoned on: "Thomas Barryt, Squier to Kyng Henry the syxt, oftentimes employed in French warrys under the command of John Duke of Bedford, as also John Duke of Norfolk, being always trew leig man to his Sovereigne Lord the King, having taken Sanctuary at Westmynster, to show the fury of his and the king's enemys, was from thence halyd forth, and lamentably hewyn spieces." Salmon adds, "He was buried at St. Martin's in the fields, London, with the inscription [Latin original], 'Here lies the most noble Thomas Barryt, Esquire, which Thomas Barryt was draggd from the Sanctuary of the blessed Peter of Westminster, and cruelly slain by the hands of impious men against the laws of England, and the privileges and rights of the whole universal church, A.D. 1461, and the first year of the most illustrious king, the fourth Edward *after the Conquest*.'" It is a pity to spoil a sensational story, at a time when, to the great loss and damage of truth, a book must be sensational to be popular. But we are bound to say that, if Morant is to be believed, this is all myth.

After passing through various hands, by descent or marriage, we find the manor and estate in Edward Barrett, born 1589, who seems to have been an accomplished gentleman. He was at Florence in 1606, and before that had been in Spain; James I. knighted him. He now made the park, over three miles in circumference, with a charter of free warren, excluding all persons, however exalted, in pursuit of game. Here was at that time a heronry, which being a thing not commonly met with was esteemed a circumstance of no small consequence, while the diversion of hawking was in fashion. We can imagine the Pointzes and Bruynes, and the Saltonstalls and Kenwrichs, and Tyrrels and Fetherstonhaughs, and Lathoms and Silverlocks, and other knights and squires and ladies of our neighbourhood, well mounted with their jingling horse-bells,* meeting the Barretts here for a day's hawking in the new park, as people meet now for croquet, for amusement of some sort there must be. But the patrician character of the country is gone. Where lords had their halls and ladies their bowers in old times, we have, with few exceptions, houses of business only in our days, farm-houses. And the herons have almost gone with them. A few may be seen still lingering in the levels, by the Thames side, but every year fewer as drainage improves.

* For an account of these, see *South Ockendon*. The author remembers the same ropes of small silvery bells on the un-banded horses of the huge stage-waggons of his boyhood; in fact they were necessities, to give notice of each other's approach at a time when the narrow roads made for equestrian travellers only (as all then were), were not yet adapted to the rival waggon superseding the pack-saddle. From Stifford to Grays, the jugal of the system (if most unsystematic roads may be called a system), is not adapted to this day.

"In the illuminations hawking parties are more frequently represented on horseback than on foot; and often there is a mixture of riders and pedestrians. Hawking was, indeed, a favourite diversion with ladies, and they not only accompanied the gentlemen to this spot, but often engaged in it all alone. The dogs used for the purpose (to turn up the herna, etc.) were spanils."—Wright's *Domestic Manners*.

We can spare the one, it is a good sign ; not the other, it is a bad sign ; a mixture of all classes is good for all. In 1625 he was appointed Ambassador to France, but did not go. In 1627, October 17, he was created Baron Newburgh, of Fife, in Scotland ; and in 1628 was sworn Privy Councillor to Charles I. From 1635 to 1642 (when he was succeeded by Sir John Colepepper, knight), he was Chancellor of the Exchequer, and of the Duchy of Lancaster. "He was a man," says Morant, "of a very amiable and respectable character, and lived with great hospitality, as the authors who wrote in those days do testify. He died at Belhouse in 1644, and was buried 2nd January 1644-5 in Alveley Church, with his ancestors. The manner in which the vicar of that parish has set down the interment in his register is remarkable, viz. : 'Edward Barrett, Lord Newburgh, buried Jan. 2, 1644, Vir sanctissimus.'"^{*} This was one of the Scotch titles granted by Charles I., with the view of incorporating the two kingdoms. The Marquis of Lorne is a modern and startling instance of incorporation.

Thus ended the Barrett line here, for he died without issue, leaving the manor and the rest of his estates in Essex to his cousin,

Richard Lennard, Esq., on condition he took the name of Barrett. This Richard Lennard was son of Richard Lord Dacre, and was sheriff of Essex in 1679. The Lennard family had been long settled at Chevening, in Kent, at least as early as Hen. VI., and the title of Dacre had come to it in Queen Elizabeth's time.

The original house was nearly as old as "the Conquest," and was rebuilt in the early part of Hen. VIII., but owes its present appearance to his descendant, Thomas Barrett Lennard, afterwards (1755) Lord Dacre, who greatly improved the general appearance of the mansion, carefully preserving the Tudor style of architecture ; showing equally good taste in the internal decorations, from the best Continental specimens, which he had personally studied in his tour of Europe.

He died in January, 1786, and was buried in the family vault at Aveley, when, having no legitimate children, he left this ancient family seat, together with his name and arms, with all the quarterings, "to his natural son, Thomas," who obtained a manual for the same, and, in June, 1801,[†] was created a baronet, by the title of Sir Thomas Barrett Lennard, Bart., of Belhus, Essex. His son Richard, sometime M.P. for Maldon, having died (1856) during his father's lifetime, the title and estates came to the grandson, the present Sir Thomas, married, 1853, to Emma, fourth daughter of the late Rev. Sir John Page Wood, Bart., Rector of Cressing, in this county, brother of the present Chancellor, Lord Hatherley,—heir, his son Thomas, born 1853.

The owner may not be aware of a serious design being entertained against

^{*} The manor of Bell-house had the privilege of felons' goods, waifs, strays, etc., court leet and court baron. But in this and most other manors these privileges have fallen into disuse.

[†] The time of the Irish Union. The estates being mainly in Ireland, this title seems to have been one of those granted with the view of incorporating Ireland, as that of Lord Newburgh, his ancestor, to incorporate Scotland.

his Belhus property. It is this. It was stated under Laindon Hill that a military survey is being made. The officer conducting it applied to the author for information, and in return gave some, viz. that, among certain other things making the author feel somewhat uncomfortable, in the event of "the enemy" getting thus far, Belhus park was to be the English Camping Ground. "Capital Camping Ground, that Belhus park," said he with a zest little likely to be shared by the owner, Volunteer as he is. Happily "the enemy," whoever he is to be, may not get so far,—indeed, may think discretion the better part of valour, and not try.

The manor of BUMPSTED (called from a family of that name) is supposed to be what, in the Confessor's reign, belonged to Edward Hydman; and, at the time of the Survey, to the ubiquitous and iniquitous Odo, Bishop of Bayeux, and Ansgar the cook, giving some notion of the sufferings of our English forefathers, when they must needs be plundered to supply estates to cooks as well as their masters. Morant adds, "the mansion-house is entirely demolished, it stood on the northern edge of Lord Dacre's park, about a good mile north-east of Alveley church, and was moated round." The manor is now merged in the Belhus estates.

The mansion-house of BRETT's manor, also named from its ancient owner Le Bret, is described by Morant "about a mile north-west of the church, within sight of the road leading from Alveley to Romford. It is large, encompassed with a wide moat of clear water; and, though long since converted into a farm-house, retains signs of its once having been a gentleman's seat, Charles Barrett, Esq., father of Lord Newburgh, lived in it [query, while Belhus was being rebuilt?—W.P.] The lower story is of brick, with very ancient gothic windows; the rest of plaster or rough-cast." The road spoken of is Bredle Street, as anciently called, and, from the latter part of the name, very probably was a road in Roman times, especially as there could not be a better way than this from the Havering quarter of the county to the Thames Ferry at West Thurrock.* The author finds it stated that Lord Dacre's predecessor in this estate, Edward Barrett, had one daughter, Ann, married to Sir Thomas Corbet,† who had two sons, John and Miles; the latter, we regret to say for the credit of Aveley, a regicide, and as such rightly given up by Holland, and rightly hanged. Morant says, "Charles Barrett married a daughter of Sir Walter Mildmay, founder of Emmanuel College, Cambridge," 1, 79, 81. The manor-house is now a farm-house, the estate merged into Belhus.

The name of the first baronet appears as captain of the Barstable and

* It is conjectured to have been continued in a direct line to the west side of the church, from which it is traceable to the ferry, crossing the Mardyke by a bridge still known by a second suggestive name, the *Causeway Bridge*.

† Some property of this family in Upminster seems to have given rise to the name *Corbet's Tey*, Tey being the Saxon for enclosure. Mr. Wilson in his 'Sketches of Upminster,' mentions a traditional origin: "As Queen Elizabeth was on her way to Tilbury, to view her fleet, she passed through this place, she called to one of her attendants, 'Corbet, stay!'" Quite as correct as the traditional name of Purfleet in connection with the same visit to Tilbury.

Chafford Volunteer Cavalry Troop, forming part of a fine body of a thousand horsemen, reviewed by the Duke of York at Chelmsford, when the French invasion was expected, in 1803.

The following is on the back of a picture, an heirloom of the Vicars of Aveley :—

"The Rev. Richard Marsh White, Vicar of Aveley, from August, 1833, to November, 1864, obtained this portrait of Abel Chapman, Esq., from his daughters as a great favour, and desires it to be kept in the custody of future Vicars, in memory of the great benefits which the parish received while Mr. C. held the office of Treasurer of St. Thomas's Hospital. It was mainly through his influence that a site for the Vicarage-house was obtained at the fair price of £50, that the field before the house, and the gravel pit behind, were made glebe by exchange for a fair amount of rent-charge; and that one acre of land was given by the Governors of the Hospital, free of all expense, as a site for the National School, and that, in addition, £20 was given for the buildings of the school, and £5 for its enlargement.

"FAIRSTED RECTORY, *May*, 1865."

NATIONAL SCHOOL.—Erected by subscription, the first stone being laid by the then Lady Lennard, July 18, 1844, after divine service, and a sermon by Archdeacon Jones. In the list before us we find Sir Thomas Lennard, £20; Lady Lennard, £10; Bishop Blomfield, £10; Sir J. H. Pelly, Bart., £20; D. and C. of St. Paul's, £15; Rev. R. Marsh White, Vicar, £91; Mrs. R. Marsh White, £15; Rev. T. Ludbey, £5; Rev. P. Wakeham, £10; Miss Joyner, £5. 10s.; Miss Wakeham, £1; B. Harman, Esq., £2. 2s.; H. Barrett Lennard, Esq., £2; Board of Ordnance, £10; Mrs. Parrott and family, £1. 10s.; R. B. Wingfield, Esq., £2. 2s.; etc., amounting to £347, besides the farmers' contribution of cartage of bricks, lime, etc. Messrs. W. and E. Woodthorp, 7200 bricks, 20 yards of lime; J. E. Joyner, Esq., 2000 bricks; etc. etc. There are 158 children on the books.

The house of Thomas Jordan was registered as a Presbyterian meeting-house, by Robert Broom, minister, 18 Sept. 1712.

Christian "Union" now represented by a separate place of worship for Independents.

Houses, 209; cottages, 150; cottage population, 750=5 inmates per cottage.

Average mortality the last 5 years 21 = say 2½ per cent. of population.

TRADESMEN'S TOKENS.—The 'East Anglian' of June, 1867, mentions Aveley :—

"O. Elizabeth Vavghan—her Half-peny.

R. Of Aveley in Essex—E. V. 1669."

MARKET.—There was formerly a market here, when shops were few or none in Aveley, and from bad roads not to be got at in London. Indeed, the villeins dared not buy or sell out of the market, where the lord took toll. Hyde Park orators would call this a case *Villeins v. Villains*. But all this discipline made England what she is—at present.

LANDOWNERS.

Sir Thomas Barrett Lennard, Bart.
St. Thomas's Hospital.

TENANTS.

Mr. Aaron Benton.
„ George Cook.
„ William Eve.
„ Henry Joslin, jun.
„ Walter Joslin.
„ Clement Joslin.
„ Abraham Manning.
„ David Robertson.
„ Percy Smith.
„ Edward and W. Wood-
thorpe.

Tithe by averages, 1870 :—

Appropriated Gross, £476 ; Rateable, £401. Sir T. B. Lennard, Lessee.

Vicarial Gross, £327. 10s. ; Rateable, £263. 10s. Rev. J. Finley, M.A.

Sir T. B. Lennard, lessee of D. and C. of St. Paul's.

Rev. J. Finley, M.A., Vicar.*

Extent, 2873a. 1r. 34p. Gross value, £6733. 2s. Rateable value, £5929. 5s.

Population, 1821, 733 ; 1831, 758 ; 1841, 849 ; 1851, 811 ; 1861, 930.

* At the moment of this sheet going to press, the parish sustained a heavy loss by the Vicar's sudden decease.

Appendix.

Rectors of Stifford.*

DATE.	RECTORS.	BIOGRAPHICAL NOTICES.	PATRONS.
1300 <i>circa</i>	Radulph Peichy.	"Must have lived before Ed. III.'s reign."— <i>Salmon</i> . Conjectured to have built nave and chancel. His effigy in Sacramum.	
1322	Eustace de Rising.	16 Kal. Aug.	T. Ferin- band.
1395	Thomas de Lyes.	.	Richard II. R.
1453	John Pedyoke.	.	J. Torrell.
	John German.	.	Maurice Bruyn.
	Jacob More.	.	Maurice Bruyn,
1461	Robert	.	<i>Miles</i> .
	Edmund- son.	.	—
	Robert Oldfield.	.	—
1485	Stephen Guychard.	.	—
1518	Thomas Newman.	.	Bp. Lond. per lapsum.
1541	Thomas Blackhal.	.	Clement Harleston,
			<i>Miles</i> .
1554	Miles Sy- monson (on resig. Blackhal).	Held with Little Thurrock. Mr. Veley, of Braintree, in a paper on Wills read before the Essex Archaeological Society, observes of him and his times, "The possession of live stock is invested with prominent importance. We meet with two beasts, the black without horns, the white pied, a cow with a star in her forehead, a red crumpled- horn cow, called by the name of Gold. And Miles Symond- son, who was rector of Stifford in 1567, having appointed 'Master Cole, Archd. of Essex,' to be one of the 'over- seers' of his will, directed the said Master Doctor Cole, to have, for a remembrance of his good-will, his grey geld- ing."— <i>Trans. III.</i> 68.	John Benson.
1568	Antony Harleston.	See Strype's Gryndal, 73. On death of Symonson.	John Harleston, <i>Arm.</i>

* From Newcourt's *Repertorium*; Bacon's *Liber Regis*; Stifford *Parish Registers*, Vol. I. (where a page is reserved for Institutions and Autographs, beginning in the reign of Elizabeth); and other sources, including especially the Records of the Worshipful Company of Broderers, patrons of the living from the middle of seventeenth century to the present time, and presenting through their successive tenants of the Stifford Estate.

DATE.	RECTORS.	BIOGRAPHICAL NOTICES.	PATRONS.
1569	Antony Barker.	Held with Rainham. Per mort. ult. Rect. Bur. at Stifford, June, 1577.	Robert Harleston, Esq. Ben. Josselyn, Arm.
1575	Thomas Ware, A.M.	Per mort. Barker. One of the 61 Ep. Clergy returned in 1584 as "having two benefices a-piece," he being also Rector of Orsett, 1584.* John Sands and Roger Tanner, two of the persons on whose oath information was laid.— <i>Lansdown MS. 459.</i>	
1610	Thomas Savile, A.M.	.	John Durning, Arm.
1619	Jas. Iken, A.M.	2 July, "lived in the place 26 years."— <i>Ibid.</i> Durning (Lord of the Manor of Clay's Hall) gave the 20s. a year to the poor.	John Durning, Arm.
1645	Daniel Latham, A.M.	7 May. Per mort. Iken. "Continued 7 years."— <i>Ibid.</i> Res. 1652. Signed the <i>Essex Watchman</i> and <i>Essex Testimony</i> , 1648-9. Had already signed the Petition to the Lords of the Ministers of Essex and Suffolk in 1646, which led immediately to the division of Essex into <i>classes</i> , or local boards, or committees for the "extirpation of heresy and prophaneness," i.e. for the ejection of all who in their consciences clung to the old paths of Church and King. Thus he had placed himself and Stifford in the van of those who brought King and Archbishop to the block. We find him in the Committee (at Romford and Ongar), with Mr. Silverlock as his "Elder," appointed to smite, root and branch, hip and thigh, all in his parish and district so "prophane" as to like the Prayer-Book better than the Directory. He is returned, 1650, as "a very able and constant preaching minister." A man of good intentions, no doubt. But in those days, which every dispassionate Christian man might well pray to be "shortened," there was another merit as great as preaching, and gave a colour to it, the adopted gauge and test of good preaching, the symbol of everything that is good, viz. signing the League and Covenant and using the Directory (from 1645), which of course he would do (the penalty was fine and imprisonment), though, strange to say, there is no record or evidence of compliance with this or any other Puritan ordinance in the parish books. In face of the hard measure dealt to all who differed from them, it is but fair to remember the value and importance attached to this shibboleth in estimating the testimony constantly borne to the godliness and preaching of such men as Latham. The passion of the time vented itself as much in exaggerated praise as in unreasoning and relentless vituperation and hate, establishing a presbyterian interdict as effectually as by bell, book, and candle; slandering all good men who differed as "delinquents," "malignants," and the like. We all know the Reformation was carried by the best men and the worst men. We are quite willing to allow Puritans their share, but not their assumption of having <i>all</i> the good and the Church <i>all</i> the bad. He and his "Elder" are described as beating the bounds, 1646, a pleasant diversion amidst beating the district cover for "malignants." Party-feeling seems to have run high in	John Hatt, Esq., p. h. v.

* Pluralities were one of the subjects in which the 18th century rejected the teachings of the 16th and 17th, and so bequeathed a scandal and quarrel to the 19th, which has righted the wrong at last, — wrong, however, in those cases only where the living is a living, a competence, as the name implies (unless it be restricted to residence), adapted to a pastor's social position amidst a wealthy and luxurious people, a provision not worse than that made by their hearers for dissenting ministers.

DATE.	RECTORS.	BIOGRAPHICAL NOTICES.	PATRONS.
1652	Hieron. Potkin, per resig. Lathum.	<p>the family, Mrs. Lathum's goods having been distrained at Stifford Hall for refusing the King's forced loan. He resigned early 1652, seemingly from not getting the same sympathy elsewhere in the parish, as from Silverlock, or turn early in 1662, when he returned and officiated at Grays, for which he was cited to Chelmsford in December of that year; "hath no licence, neither hath he subscribed." It will be an evil day for political dissent when it ceases to have a grievance. And that day seems near.</p> <p>"Lived on y^e place 22 yeares."—<i>Stifford Registers</i>. Buried, April 14, 1673.—<i>Id.</i> Mr. Davids (<i>Hist. of Non-conformity in Essex</i>) says he conformed at the Restoration. But there seems to have been nothing to change, he and his people having taking their own course meanwhile. As many other parishes took the liberty of doing. Thus, an Act was passed, August 24, 1653, ordering secular marriages, none others to be valid, and births to be registered instead of baptisms. But, turning to the Registers, we find Potkin and the parish would have neither, for we find him throughout the Rebellion entering baptisms, and marriages by banns as before.* It really seems as if these acts, casting their shadow before, drove Lathum away. He knew his people would not submit to them, and he, as a conscientious man, committed to that course of action, dared not resist them himself, taking acts passed without King or Lords as law, though others did not. Stifford was not the only parish that had tired of these innovations by 1653. The whole nation tired of them before 1660. Mr. Davids says Potkin wrote verses on the two Reynoldses, who debated the questions of popery and converted one another.</p>	
1674	Denzill Price.	<p>7 May. Per mort. Potkin. "Lived on the place 4 years."—<i>Ibid.</i> "1678, Sep. 17. Mr. Denzill Price, late Rector, was buried. The affidavit of his having been buried in woollen was made Sep. 17." <i>Ibid.</i> During these four years the Registers were left to run wild.</p>	"Abp. Cant. per laps. jam legitimè vacante."— <i>Newcourt</i> .
1678	James Robertson, A.M.	<p>Per mort. Price. "Inducted, Jan. 14; died 11 Jan. 1705; lived on y^e place 31 year."—<i>Ibid.</i> A handsome memorial stone, bearing his arms and a Latin inscription, was inserted on the outside of the east wall of the chancel by his successor, Mr. Hilliard. It is suggested here for imitation in cases where the family can't, and the parish won't, pay this last respect to the memory of a good pastor.</p>	T. Twisden, Miles, and W. Wyld, Bart.
1709	Samuel Hilliard.	<p>"Lived on it 33."—<i>Ibid.</i> Son of Samuel Hilliard, London, scrivener; buried here, March 26, 1742. He was also Vicar of Rainham from 1718 to his death. He lived previously at Barking. The following are extracts from Barking Register (for which we are indebted, as for valuable information elsewhere, to the kindness of E. J. Sage, Esq.):—"1708. Bap. Aug. 4, Robert, son of Samuel Hilliard, Clerk, Rector of Stifford." "Buried, Aug. 29, 1708, Richard, son of Samuel Hilliard, Clerk." It is clear "Rector of Stifford" was added at a</p>	Elizabeth and Thomas Lathum.

* Mr. Heales tells us that, after an entry of baptism, April 20, 1654, at Heston, it is added, "Heere ends the minister's register." Nothing of the sort appears in the Stifford Register. Where the Act was obeyed, the registers, instead of being better cared for, seem to have been lost. It was the case at Heston, Mr. Heales adding, "The Clarke Register must have had his own book and kept it, for there are none of his records in this book, or in any known to exist."—See *Heston Church*, by Alfred Heales, Esq., F.S.A.

DATE.	RECTORS.	BIOGRAPHICAL NOTICES.	PATRONS.
1742	Robert Talbot.	subsequent period. Registers were so neglected in those days that the whole entry may have been deferred until he had been instituted to Stifford. Registration is a secular function; the clergy seldom took to it kindly, indeed, had no time for it, when they had often to serve two or three parishes a day. It was often left to parish-clerks, who, if they did it at all, took all kinds of liberties, making ludicrous mistakes in spelling, to say nothing of more serious mistakes, leading sometimes to a failure of law and justice. The Registration Act is a public benefit. If it leads, as it does, to a popular confusion of registration and baptism, the Clergy have the remedy in their own hands by teaching the difference. "Inducted July 11. Died 1763. Lived Rector 19 years."— <i>Stif. Reg.</i>	John Archer Shish, Esq. <i>Id.</i>
1763	Samuel Francis Swinden.	"Lived Rector 1 yr."— <i>Ibid.</i> "Master of an Academy at Greenwich."— <i>Gent. Mag.</i> vol. xxxiv. p. 350; see also lix. p. 620. Son of Tobias Swinden, author of an Inquiry into <i>The Nature and Plan of Hell</i> , etc., and Vicar of Shorne, Kent, who died 1719. The Rector of Stifford "was many years master of the Academy at Greenwich." Nicholls speaks of him as "an eminent and opulent schoolmaster." Mr. Topham married in 1794 "one of his co-heiresses."—See Nicholls' <i>Lit. Illus.</i> , vol. iv. p. 241. The school maintained its high character for many years afterwards under the well known Dr. Burney. It is recorded as a noteworthy fact that Swinden had for pupils at the same time two embryo heroes, known to posterity as Lord S. Vincent and General Wolfe. "Rector 8 years. Died 1772."— <i>Stif. Reg.</i> Vicar of Horndon-on-Hill Buried at Stifford.	
1764	Nicholas Holland.		Elizabeth Sedley, wid. p. h. v.
1772	Francis Cuthbert.	"Rector 12 years. Died 1784."— <i>Ibid.</i>	Jasper Kingsman and Patience Thomas Adams, p. h. v.
1784	James Filewood.	"Rector 33 years. Died 1821."— <i>Id.</i> "Rector of Sible Hedingham and Stifford."— <i>Gent. Mag.</i> xciii. 646.	John Hogarth, jun.
1821	John Henry Hogarth.	D.C.L., Wad. Coll. Oxf., J.P., on death of Filewood. A lasting benefactor to the parish by levelling and widening the roads, in all which he was his own engineer and paymaster. "Rector 13 years. Resigned 1834."— <i>Id.</i> "Died at S. Servant, France, July 3, 1863."— <i>Gent. Mag.</i> xv. 244.	John Hogarth, Esq.
1834	William Palin (per resig. Hogarth).	M.A., Trin. Coll., Cant., et Comitatus Causâ Oxon., J.P. Deacon, by Bishop of London (Blomfield), and Curate of Stifford, 1833; Priest (by same Bishop) and Rector, July, 1834. Edited the <i>Churchman's Magazine</i> (Whitaker, Pall Mall), four first volumes, 1854–1858, besides contributing largely to various Church periodicals. Author of <i>Village Lectures on the Litany</i> , 1837, J. W. Parker, West Strand; <i>Bellingham, or a Christian in Search of the Church</i> , 1839, same publisher; <i>History of the Church of England</i> , 1688–1717, 1851, Rivington; <i>A Sermon on the Weekly Offertory</i> , same publisher; <i>Suggestions for the Foundation of a College in each of the Provinces of Canterbury and</i>	John Henry Hogarth, D.C.L.

DATE.	RECTORS.	BIOGRAPHICAL NOTICES.	PATRONS.
		<i>York for Superannuated and Disabled Clergy</i> , privately circulated; <i>The Christian Month</i> , original hymns for each day of the month, set to music by Miss Mounsey, Novello; <i>Squire Allworthy and Farmer Blunt, a Dialogue</i> , Rivington; Hymns in <i>Lyra Messianica</i> ; <i>Stifford and its Neighbourhood</i> , and <i>More about Stifford and its Neighbourhood</i> , for Private Circulation only, 1871; and various pamphlets.	

CURATES.

1605	John Beda.	"John Beda and Margery Tilston were married, 5 th Nov., A.D. 1605."— <i>Stifford Registers</i> , vol. i. "1619. John Beda was buried, 10 April."— <i>Ibid.</i>
1618	Obadiah Bradshaw.	"Obadiah Bradshaw, Clerk, was buried the 18 day of October A.D. 1618."— <i>Ibid.</i> The Bradshaw family at "the Clays" (Clay's Hall) about this time. See "More about Stifford and its Neighbourhood, Past and Present," sub "Inscriptions."

INDEX.

GENERAL VIEW.

Religious History :—

Conversion of the "Neighbourhood" by Chad (A.D. 654), 1.

Thomas Becket, secret of his popularity, 2.
Pilgrims' roads of the "Neighbourhood" to his shrine at Canterbury, 3.

Pilgrims crossing the ford at Stifford (A.D. 1198), 4.

Return to Bible Christianity.—The Reformation (A.D. 1558), 4.

Quarrels over the Bible.—The Rebellion (A.D. 1640).—The Restoration (A.D. 1660).—Opportunity of reconciliation lost.—How to be reconciled now, 5-9.

Military Reminiscences :—Roman occupation of the "Neighbourhood," 9.

Roads :—Ancient and modern travelling in the "Neighbourhood," 9, 10.

Churches :—As they were and are, 10-12.

Education :—What Palmer's School, Grays, ought to be, 12.

Climate :—Vulgar errors about its unhealthiness, 12, 18.

Scenery :—Ancient and modern, 13-16.

Social Condition :—

Large and small farms.—Masters and men, 16-18.

Overteaching at Union School, its effects, 18.

Pluralities and non-residence of clergy, their effects, 19, 20.

Deterioration of domestic servants.—Public-house clubs, 21.

Statistics of Population, Pauperism, and Crime, 21-25.

Secular Historical Associations, 26, 27.

Trade and Commerce, 27, 28.

Markets, 28, 29.

Manors and Divisions of Manors, 29, 30.

Feudal Notes of Stifford and the Thurrocks, 30-38.

Conformation of Parishes, and other Local Specialities, 38, 39.

Explanation of Terms, 39, 40.

Antiquities, 40, 41.

Sea Walls, 41-43.

Homes, 43-45.

Names, 45, 46.

Commission of Sewers, 46, 47.

Prices, 47, 48.

PARISHES.

Aveley, 166.

How and why parishes have changed names, 166.

Names mystified, often, why, 166.

Aveley fairies and Aveley "alums," 167.

Church Notes, by Mr. H. W. King, 167.

Church Notes ; what Chapters don't do, and the parish has done, 169.

Grand old bell-founders, n., 169.

Manors, 170.

Belhus, 170.

Bumpsted, 173.

Brett's, 173.

Roman road, 173.

Aveley and Home Defences in 1803, 173.

Schools, 174.

Tokens, 174.

Statistics, 175.

Bulphan, 146.

Improved name, 146.

Results of Church disestablishment, 147.

"Women's Rights" of old, 147.

Church Notes, by Mr. H. W. King, 147.

Why no chancel arch in many Essex Churches, n., 148.

Symbols of the Evangelists, n., 148.

Earliest registers, 149.

How burglars were provided for, 149.

Increase of County Constabulary wanted, 150.

Among the first to have schools ; altogether an example of progress, 150.

Remains, 150.

"The Wick" explained, 150.

Inscriptions, 151.

Landlords and tenants, parish statistics, 151.

- Chadwell S. Mary, 89.
 Conjectured Chad's Well, 89.
 Church Notes, by Mr. H. W. King, 89.
 Restoration of Garrison Chapel, Tilbury Fort, 91.
 Morant on West Lee Chapel, 92.
 Registers, 92.
 Monuments and Inscriptions, 93.
 Forced Loan refused, 94.
 First appearance of Dissent, 94.
 Statistics, 95.
 Corringham, 124.
 Antiquaries puzzled by names, 124.
 What Corringham was, 124.
 The Bauds and their odd offering at S. Paul's, 125.
 Church Notes, by Mr. H. W. King, 126.
 Notice in Hone's *Every Day Book*, 128.
 Inscriptions, 128.
 The Kersteman Family, 129.
 Remarkable Tide, 129.
 Statistics, 129.
 Fobbing, 130.
 Origin of Name, 130.
 Church Notes, by Mr. H. W. King, 130.
 Inscriptions, 131.
 The bells and their famous founder, 131.
 Manors and advowson, 132.
 Registers, 132.
 "Happiness at Fobbing Parsonage," 132.
 Danish invaders and mediæval Jacquerie, 132.
 Statistics, 133.
 Grays Thurrock, 76.
 Grays and its Forest, 76.
 Public-houses and poor-rate, 76.
 No girls' school, 76.
 What Bishop Odo did, 77.
 Harold hunting at Grays, 77.
 Grays and the Battle of Hastings, 78.
 The Norman Grays and their one remnant, 78.
 William Palmer and his school, 79.
 The church and padlocked pews, 79.
 Cracked bells, 80.
 The "honest man of Grays," 80.
 Antiquities, 80.
 Benefactions, 81.
 Tilt boats, 82.
 Registers, 82.
 Churchwardens and briefs, 83.
 Chalk quarries and gas works, 83.
 Christian "Union," 84.
 Scenery and residences, 84.
 Statistics, 84.
 Artillery Volunteers, 85.
 Horndon-on-Hill, 134.
 Origin of name, 134.
 Church Notes, 134.
 Rare outflow from Queen Anne's Bounty, 136.
 Odd custom at churching, 136.
 Wanted, a church clock, 137.
 Superstitions about bells, n., 137.
 "I won't pay," n., 137.
 Registers and manors, 137.
 Higbed, the Horndon martyr, burned here, 138.
 Soil and Cultivation, 140.
 Miss Strickland and Anne Boleyn, 141.
 Remains, 142.
 Statistics, 142.
 Laidon-Hill, 143.
 Origin of name, 143.
 Church Notes, by Mr. H. W. King, 143.
 Benefactions, 145.
 Beacon and "home defences" against French invasion, 145.
 Views and antiquities, 146.
 Statistics, 146.
 Mucking, 113.
 Origin of name, 113.
 Manors, 114.
 Summons for not going to church, 114.
 The church, 114.
 New Jenkins, by G. E. Adama, Esquire, Lancaster Herald, 114.
 Statistics, 116.
 Orsett, 151.
 Origin of name, 151.
 A central and important parish, 151.
 Church Notes, by Mr. H. W. King, 152.
 Curates, churchwardens, registers, 155.
 Robbing Peter, etc., 156.
 Rector's "Statement," 156-158.
 Manors and advowson, 158.
 Traces of Bishop Bonner's palace, 159.
 Population, 159.
 Clergy doctors, 162.
 Statistics, 165.
 Stifford, 49.
 Picturesque and healthy, 49.
 Origin of name, 50.

Manors, 50.
 Church and Church Notes, by Mr. Alfred Heales, F.S.A., 51.
 Church Notes, by Mr. Stock, 58.
 Whimsical frescoes discovered, 60.
 Hour-glass, 60.
 Rich and poor meet together : how ? 61.
 Curates and Terriers, 62.
 Old London roads and pilgrim roads, 62.
 Old workhouse contracts, 63.
 Increased highway-rate suggesting district-rate, 64.
 Full public-houses leading to full union-houses, 64.
 Origin of justices' sessions and "my lord," 65.
 Churchwardens, 65.
 Their accounts and minutes, 66.
 Church-rate, why formerly so many things put on, n., 67.
 Parish "stox," anecdote, n., 67.
 Registers, 69.
 Confirmation here by Bishop Compton, 71.
 Parish history in flyleaves of registers, 71.
 Antiquities and statistics, 75.
 Stanford-le-Hope, 117.
 Controversy about name, 117.
 Church Notes, by Mr. H. W. King, 118.
 A beautiful church in decay, 121.
 Execution of Henry Wye, the Stanford martyr, 122.
 Parish book, 123.
 Peculiar People, 123.
 Statistics, 124.
 Thurrock (E.), 85.
Little Thurrock no longer applicable, why, 85.
 Manors, 85.
 Apology for little about manors, 86.
 Statistics, 86.

Church Notes, by Alfred Heales, F.S.A., 86.
 Registers, 87.
 Churchwarden's book, 88.
 Antiquity of all twenty parishes, 88.
 Four-want way explained, 88.
 Remains, 89.
 Tilbury (W.), 95.
 Archbishop Laud Rector, 95.
 The church therefore chosen by Puritans for outrage, 95.
 Their opportunity for this, 96.
 Another reason for Fairfax halting here, 96.
 Heroism of Lady Fairfax, 97.
 Church Notes, by Mr. H. W. King, 97.
 Present Rectory, how obtained, 98.
 Bishop Chad here, 99.
 Registers and Communion plate, 100.
 Ferry and remarkable inhabitants, 100.
 Manors, 100.
 Queen Elizabeth here, described by a contemporary, 101.
 Proposed tunnel, 106.
 Origin of name, and of Low Street, 106.
 Roman ferry, 106.
 Old sport spoiled by the modern plough, 109.
 West Lee Chapel, 109.
 Tilbury Fort, 109.
 Statistics, 110.
 Tilbury (E.), 110.
 Church Notes, by Mr. H. W. King, 110.
 Presbyterian argument against high steeples 112.
 The other argument of calling names, 112.
 Registers, 112.
 School and statistics, 113.

APPENDIX.

Rectors of Stifford (A.D. 1300-A.D. 1871), with biographical notices, 176.

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